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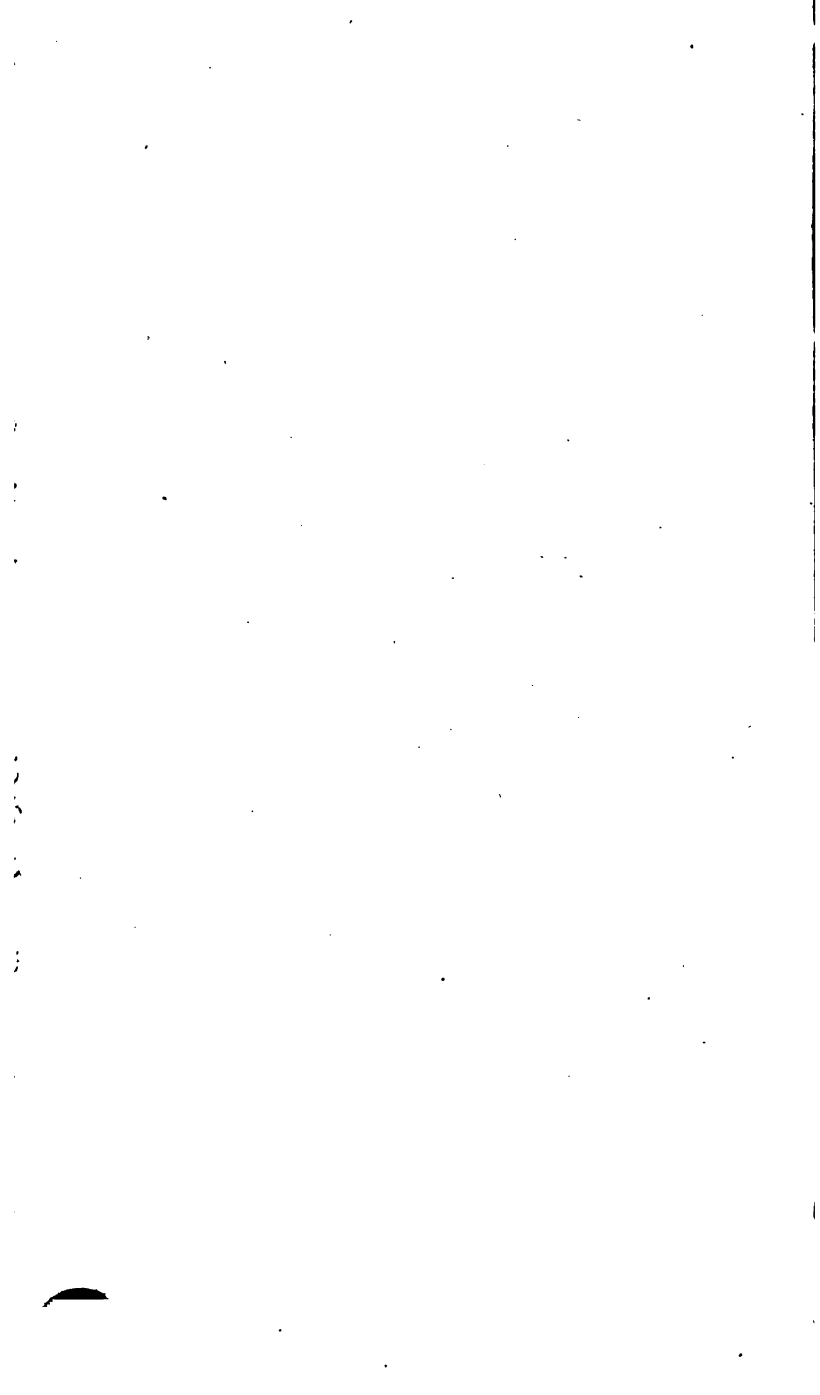
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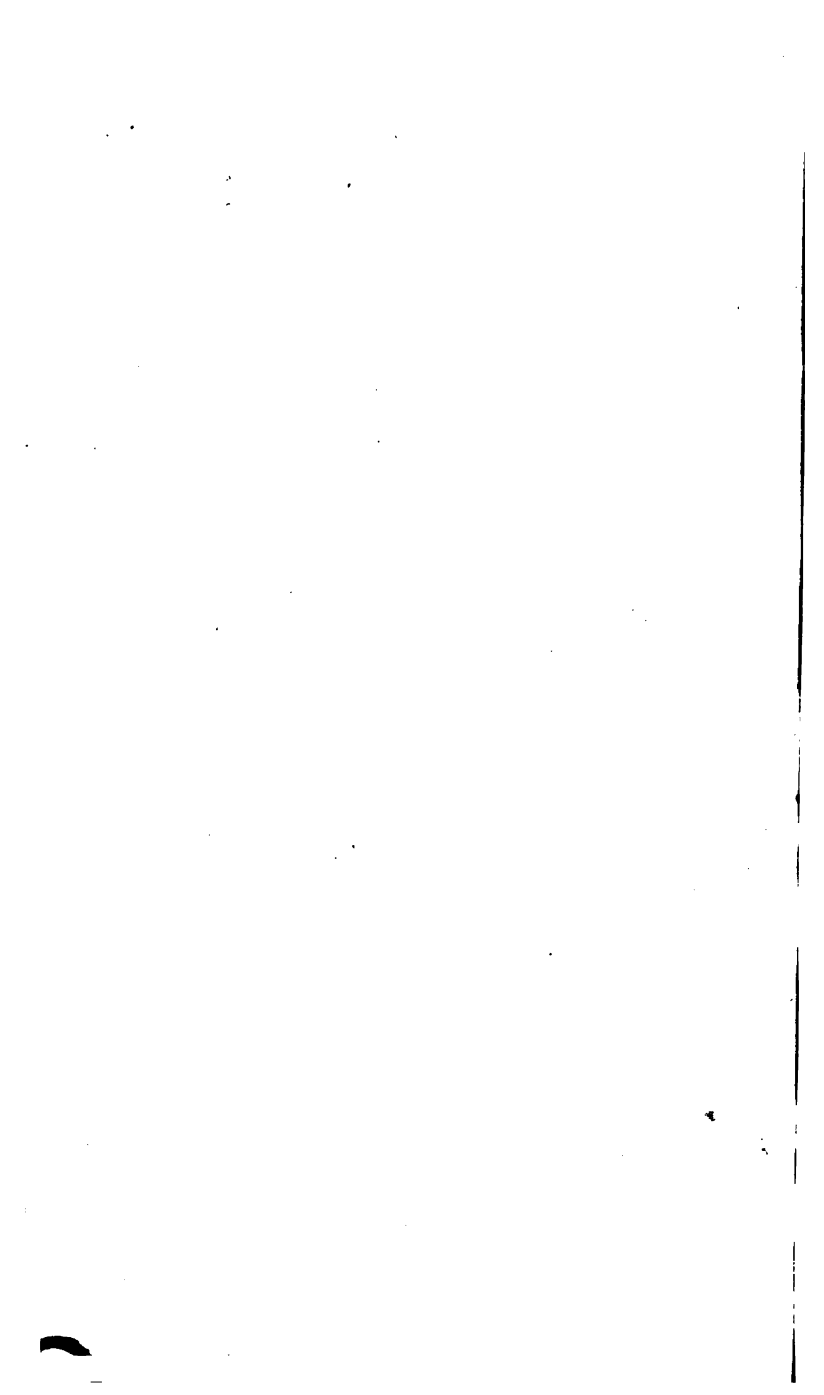


Principia Saxonica:
OR AN
INTRODUCTION
TO
ANGLO-SAXON READING,
COMPRISING
ÆLFRIC'S HOMILY
ON
THE BIRTHDAY OF ST. GREGORY :
WITH
A PRELIMINARY ESSAY
ON
THE UTILITY OF ANGLO-SAXON.
ILLUSTRATIONS FROM ALFRED'S BEDE AND THE
SAXON CHRONICLE, AND
A COPIOUS GLOSSARY.
BY
L. LANGLEY, F.L.S.

"Anglo-Saxon and Gothic ought long ago to have made a part of the education of youth."—*Horne Tooke*.

LONDON :
JOHN RUSSELL SMITH,
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MDCCCXLIV.



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pr

TO

THE RIGHT HONOURABLE
THE EARL FITZWILLIAM.

MY LORD,

To no one can this little work be inscribed with more propriety than to Your Lordship. From the venerable institutions of our Saxon ancestors Your Lordship derives the title to which your conduct in public and in the privacy of domestic retirement adds so much real dignity and lustre. Whilst, too, Literature and Science enjoy in Your Lordship an enlightened and zealous patron, Your Lordship has ever cherished an earnest

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desire to promote the higher and better interests of mankind, by diffusing, in richer abundance, the benefits and blessings of the Gospel, whose propitious introduction, celebrated in the Homily now presented to the public, rescued our Saxon forefathers from idolatry and barbarism, and opened the way to the present greatness of our noble land. Long may Your Lordship continue to throw a protecting arm over the sacred cause of Religion and Virtue, as well as lend the fostering hand to Learning and the Arts.

I have the honour to subscribe myself, with every sentiment of gratitude and respect,

My Lord,

Your Lordship's most obedient humble Servant,

LARRET LANGLEY.

Brampton, August 1, 1838.

P R E F A C E.

THE Anglo-Saxon Homily on the Birth-day of St. Gregory forms one of a series of Homilies and Sermons translated from the Latin, and adapted to the use of the Anglo-Saxon Church, by Ælfric, then a monk, but afterwards consecrated to the archiepiscopal see of Canterbury, as successor to Siric, or Sigeric, in the year 996. To this ornament of his age and the church are ascribed several other valuable works in theology and philology, which, while calculated to render eminent service to his contemporaries, prove to succeeding times that the mantle of Alfred did not fall to the ground, and that the impulse which his labours and example communicated, in that benighted era, to literature, long continued to be felt. The general object of Ælfric, in the preparation of these Homilies, was, according to his own

statement, the prevention of heresy, and the correction of that tendency to errors, delusive and dangerous, which, even at so early a period of the history of the Anglican Church, manifested itself in varied but unequivocal forms.

This Homily, like too many other valuable documents, long slumbered in the obscurity of MS., until, in 1709, it was rescued from oblivion and given to the world, with the accompaniment of a translation, by Miss Elstob,—a name worthily associated with the catalogue of learned females of whom England can boast. The "*dulcis et indefessa comes*" of her Brother's University studies, Miss Elstob devoted herself to Letters with an enthusiasm and zeal—with an entireness of purpose and a perseverance of effort—which but few of those who profess to despise female talent and feminine attainments, exhibit or possess. Would that her example might stimulate and her success encourage some of the numerous female aspirants after literary distinction, at the present day, to follow her steps in the same laudable career!*

* To the instance of Miss Elstob, may be added the more recent, but not less honourable, labours, in the same department, of Miss Gurney, of Keswick, Norfolk, characterized by Dr. Ingram as "the Elstob of her age." To this learned lady is due the credit of having produced the first literal version of the Saxon Chronicle, printed, at Norwich, in 1819, though never published.

In again presenting the Homily to the public, with the appendage of a copious Glossary, instead of a Translation, the sole object of the Editor is to promote, in however subordinate a capacity, a cause in which he has long felt a deep and undiminished interest,—the cause of Saxon Letters. Considering the Homily simply in this relation, and as offering, in the importance of its subject and the comparative purity of its dialect, a pleasing and profitable exercise for the student, the Editor has confined himself to matters purely philological, and has carefully avoided all the great theological and ecclesiastical questions which it might be made to originate, and into the discussion of which Miss Elstob has so fully and learnedly and zealously entered. Historical disquisitions have also been omitted, on similar grounds, and for the additional reasons, that the tendency of such disquisitions to almost interminable extension appeared incompatible with the wish and the design of producing that novelty in Saxon Literature,—a cheap book ;—and that it seemed desirable to arouse, rather than to lull, a spirit of research, and to lead the inquiring mind to historical investigation,—always profitable, and peculiarly interesting when directed to the annals of our own country and to the records of our forefathers. The

Extracts from Alfred's Translation of Bede, and from the Saxon Chronicle, have been appended with the twofold object of extending, in some degree, the course of Saxon Reading, and of affording a collateral and almost contemporaneous illustration of facts and dates.

With regard to the Glossary, it may be remarked that, though not so rich as some others in elucidations from the cognate dialects, it may, without presumption, be considered not inferior to any yet published in its developement of the composition and structure of the Anglo-Saxon, and in references to the treasures of criticism and philology which we now so abundantly possess. In its preparation, copious use has been made of Mr. Thorpe's excellent *Analecta*, and of Mr. Kemble's elaborate Glossary to *Beowulf*,—by which, as well as by their other erudite labours, these two eminent scholars have rendered the most important services to Saxon Literature. It is hoped, therefore, that the Vocabulary will be found calculated not only to facilitate the translation of the Homily, but also to communicate an extensive knowledge of the general principles of the language. The Gothic etymons of Saxon terms are occasionally assigned, not for unmeaning display, but to convey some notion of the origin and formation of

the Saxon, and to lead to further inquiry into the acute philological dissertations and sound grammatical principles of Horne Tooke.

It merely remains to be added, that Mr. Thorpe's *Analecta Anglo-Saxonica* and *Apollonius of Tyre* will succeed this Manual with great advantage, and will lead the student into a varied and extensive and profitable curriculum of Saxon reading.

The Editor cannot, however, omit to express his obligations to the Rev. Dr. Bandinel of the Bodleian Library, and to the Rev. R. M. White, Professor of Anglo-Saxon in the University of Oxford,—in the courtesy and kindness of the former of whom, in furnishing the transcript from Alfred's Bede, to which the Editor had not access, and of the latter, in carefully collating Miss Elstob's printed Homily with the Junian MS., the legitimate influence and tendency of real learning and of an intimate familiarity with the "liberal arts," are fully and beautifully exemplified.

The following Works and Authorities, besides those already alluded to, have been consulted in preparing the Essay and Glossary:—*Lye's Anglo-Saxon Lexicon*, *Bosworth's Anglo-Saxon Dictionary*, *Murray's History of European Languages*, *Monboddo on Language*, *Tooke's Diversions of Purley*, *Junii Etymologicum Anglicanum*, *Jamieson's Hermes Scythicus*, *Ingram's Inaugural Lec-*

ture and Saxon Chronicle, Turner's History of the Anglo-Saxons, Hickes's Thesaurus, M. Casaubon de Lingua Saxonica, Verstegan's Restitution of decayed Intelligence, Bosworth's and Rask's Anglo-Saxon Grammars, &c.

ESSAY
ON THE
IMPORTANCE AND UTILITY
OF THE
ANGLO-SAXON LANGUAGE.

NO object of research has furnished more ample scope for speculation than the origin of Language,—a subject that must ever be interesting to “articulate-speaking” man*. As such, it is not surprising that it has frequently exercised the patient investigation of the historian, and the profound reasoning of the philosopher. Yet, in proportion as the stores of information and the materials of opinion have been augmented, so, it would appear, has the range of unauthorized assumption been extended, and a wider sphere opened for the unfettered licentiousness of conjecture. As a necessary result, in order to gratify some cherished prejudice, or to establish some favourite theory, the

* *μεροπων δε φυλα.*—Anac. Od. III. *μεροπεσι βροτοισιν.*—Hom. Il. β. 285, et alibi.

direct testimony of history has often been disregarded or perverted,—the bounds of probability transgressed,—and the subtile web of sophistry thrown over evidence otherwise clear and conclusive. “A great impediment to the science of philology,” observes Dr. Murray, “has been produced by a partial acquaintance with the languages of this division of the globe, which has led either to inaccurate opinions concerning the origin of speech, or to a misapplication of such minute facts as individuals occasionally possessed. A student in Hebrew seeks only for Hebrew words in every dialect. The learned Bochart found Phœnician everywhere. A Celtic philologist derives the European languages from his mother tongue. A German proceeds on similar principles in his inquiries. Others fill their pages with etymologies which are constrained and absurd, supported by no evidence but the shadow of erudition.” Thus, too, in reference to the fundamental languages of our own continent, while some eminent philologists assign an Hellenistic origin to the ancient northern dialects, and find striking illustrations of their views in the noble language of Greece; others, of not less illustrious name, reverse the position, and, with equal learning and ingenuity, trace to a hyperborean parentage the classic tongues of Southern Europe.

Amidst this conflict of theories and opinions, all zealously and learnedly maintained, it appears highly probable—and the probability is strengthened, if not the fact established, by the erudite and laborious researches of modern scholars—that the disputants have thus earnestly contended for mere figments of the imagination ; and that the polished tongues of Greece and Rome, and the more rude, but nervous and expressive, speech of Gothic tribes, had all a common origin in some primitive language, either partially retained in one glorious fragment of the Hebrew, or broken up and lost, as a language, at the dispersion of the nations.

But, be this as it may, and whatever room may yet be left, on these points, for the fanciful and capricious, yet interesting, speculations of the theorist, there can be little uncertainty as to the origin of our own majestic English, now spoken and understood from the confines of China to the remotest shores of the great continent of America.

In the fifth century, successive and successful inroads established, in various parts of Britain, kindred tribes of Saxons from Giotland or Yutland, and from Anglen in Sleswick, who gradually drove back into the remote and less accessible districts of the island the ancient possessors of the soil, the Cymri and Celtæ, and introduced, with a new population and language, new manners, laws,

and institutions. Their establishment proved permanent, notwithstanding the subsequent conquests and partial amalgamations of the Danes and Normans, and became the basis of the present greatness of England. For, be it remembered, the Saxons were not the rude and barbarous people that some have chosen to represent them, but "brought with them," as their amiable historian testifies, "a superior domestic and moral character, and the rudiments of new political, juridical and intellectual blessings. When they had completed their conquest, they laid the foundations of that national constitution, of that internal polity, of those peculiar customs, of that female modesty, and of that vigour and direction of mind, to which Great Britain owes the social progress which it has so eminently acquired." From the bosom of this people sprung Alfred,—the noble, the high-minded, the patriotic Alfred,—a name dear to literature, and more honourably inscribed on the records of British history than many more boasted names perpetuated only by deeds of conquest and bloodshed.

Had not the task been already accomplished by abler hands, it would still have been foreign to the objects of this essay to attempt to show how deeply we are indebted to our Anglo-Saxon ancestors for the foundation of almost all our ecclesiastical and

municipal institutions, and “how far the study of Anglo-Saxon history and literature is connected with the original establishment of our laws, liberty and religion.” The present inquiry is limited to the language of this interesting people, and to its important bearing on our vernacular idiom.

The substitution of the Saxon for the Cimbric, or ancient British, appears to have been coeval and co-extensive with the subjugation and expulsion of the Britons; so that, simultaneously with the conquests of the Saxons, their language became, throughout the country, the regular and only medium of oral communication. Almost all traces of the British disappeared with the fugitives, except “a few” topographical and local designations which were allowed by the new occupants to remain with but little alteration, or which successfully resisted the sweeping inroads of innovation.

The subsequent settlement of the Danes in England made little impression on the language, producing only some slight dialectic variations; but the Norman invasion ultimately opened the way to extensive and important, though still not radical changes. The Gallo-Norman indeed,—a species of the corrupted dialect of the Latin then spoken in France,—though zealously patronized by William and his immediate successors, and studiously maintained at court and amongst the no-

bility who had followed in the train of the Conqueror, as well as in the administration of the law, yielded, at length, to the pressure of popular prejudice,—and the language of the vanquished reassumed its sway. It did not, however, come unscathed from a struggle of three hundred years. “A considerable number of French words displaced the pure Saxon terms,” and some slight external changes were gradually and almost imperceptibly effected in its grammatical modifications. Some effect would, doubtless, also be produced by the impulse communicated, during the Norman dynasty in England, to a spirit of improvement and advancement, in which the language would necessarily undergo such changes, and receive such additions, as were likely to result from the more general diffusion of knowledge and the cultivation of literature, or as would be required by the extended intercourse and increasing wants of a people awakening from the slumber of ages. Even in the Saxon works produced at the dawn of learning under the immortal Alfred, if not more immediately subsequent to the introduction of Christianity, we observe the occasional adoption of words from the Latin, especially of ecclesiastical terms, to denote objects or express ideas with which their altered circumstances and new profession then first made the Saxons acquainted, or for

which they had no corresponding or sufficiently appropriate designations in their native tongue. This innovation, slight as it was, might have an ulterior tendency, not fully developed until the more extensive incorporation of the Gallo-Norman, and an excited spirit of inquiry, thus added their weightier influence.

From the termination of the Norman supremacy and the complete amalgamation of the two nations, the progress of innovation in the language continued, until it produced

“Chaucer’s well of English undefiled ;”

from whose age it again underwent a series of external metamorphoses, by which it was brought to its present state of copiousness and perfection, receiving, in its career of improvement, rich supplies from the never-failing sources of Greek and Roman literature, and levying occasional tribute on almost every dialect of Europe. Thus, on the firm foundation of the Anglo-Saxon, with such ornaments and appendages as the varying taste or peculiar circumstances of succeeding ages supplied, was raised the noble superstructure of the modern English, of which, as of the magnificent Gothic edifices reared by the piety of our ancestors, every high-minded Englishman feels justly proud. “And, notwithstanding the unworthy complaints that we

hear of its instability and fluctuation, perhaps few languages have stood the test of so many eventful centuries and so many political revolutions, and yet have retained so much of their original strength and splendour."

The Saxon itself was far from being the rude and meagre dialect that some have wantonly or ignorantly represented it; but was, in reality, "a very copious language, and capable of expressing every subject of human thought." For it must be borne in mind, in reference to this as well as to other early languages, that numbers of words have passed into oblivion; since it is manifest, that vocabularies and lexicons, compiled exclusively from the few manuscripts that learned industry has investigated, could include and embody but a small portion of the spoken language of an ancient people. Besides this, in the progress of refinement, Latin or Norman terms were frequently adopted, not from the absence or inaptitude of equivalent expressions in the popular dialect, but from the caprice of taste, or from the preference which writers of Norman extraction would still naturally and fondly cherish for the scattered fragments of the language of their fathers. In fact, according to an eminent philologist, "instead of the penury of words which is said to distress rude nations, every Celtic or German tribe had a greater

range of choice in diction than the orators of Greece and Rome."

"From this primeval source, then, we must principally trace the character, the idiom, and origin of our native tongue;" and so deeply are we indebted to it, that, as Dr. Hickes states in the preface to his invaluable Thesaurus, of *fifty-six* words of which the Lord's Prayer consists, only *three* can be claimed by the Gallo-Norman; while the remaining *fifty-three* are derived immediately from the Anglo-Saxon. To which Professor Ingram adds, that, even including the doxology, there will still be only *six* words out of *seventy-three* not radically Saxon. The learned Professor then proceeds to the more general calculation, that *eight* out of *ten*, or, at the most moderate computation, *fifteen* words out of *twenty*, occurring in our written language or colloquial intercourse, are of Saxon derivation; and this, too, notwithstanding the continual discovery of new facts in science, and the perpetually-recurring changes in the circumstances of the times, requiring the perpetual introduction of significant terms of designation. The proportion is still greater in our provincial dialects, in which numerous Saxon words and phrases are retained almost unchanged.

These statements, as to the proportionate share of the Saxon in the composition of our present

language, are fully borne out by the best of all evidences,—an appeal to facts. The etymological analysis of a single passage from almost any of our standard writers, would probably be sufficient to satisfy the most sceptical; but Sharon Turner, in his admirable history, has entered into an elaborate exhibition of its correctness by extracts from writers of different periods,—from the authorized translation of the Bible, whose simple and beautiful diction, abounding with pure Anglo-Saxonisms, no substitution of more elevated terms could improve, down to the sublimely-mystic phraseology of Young, and the inflated style of Dr. Johnson.

It may be neither uninteresting nor useless to inquire briefly into some of the causes of the almost universal neglect of a language which, it thus appears, must be regarded as the parent of our modern medium of communication, and which enters so copiously and intimately, not only into the verbal constitution of the English, but also into its grammatical principles and idiomatic peculiarities.

One reason that undoubtedly operates most unfavourably against the more general diffusion of the Anglo-Saxon, is the scarcity and consequent enormous expense of published Saxon works, the purchase of which would seem to betoken a degree of Bibliomanianism of which few are willing to be suspected.

Another cause may probably be found in its inapplicability to the purposes and pursuits of a commercial and speculative people, which form so powerful an inducement to the cultivation of the modern languages of continental Europe, and, sometimes, even of the barbarous jargon of more distant and less polished regions.

The higher importance, too, attached, from a variety of reasons, to the Greek and Roman classics, which are generally regarded as the depositaries of all valuable knowledge, and the great end of all education, leads, in many instances, to the impression that languages less advanced and less perfect can possess no attractions and communicate no information, to tempt literary curiosity or reward the labour of acquisition.

The limited extent and meagre state of the published literature of the Saxons, also, as contrasted with the ample profusion of works in connection with some other of the dead, and especially with most living languages, and the consequent impression of its poverty and contracted application, have, doubtless, deterred many scholars and philologists, who delight to revel amidst the ever-varying and ever-advancing charms of modern and living literature, from encountering what they are thus led to consider the repulsive aspect of an impoverished and faded dialect.

Perhaps, however, nothing has contributed more to discourage Saxon learning than the absurd but long-continued practice of translating Saxon works into Latin, and of appending Latin explanations to Saxon lexicons and vocabularies. It is, as Professor Ingram shrewdly remarks, to explain *obscurum per obscurius*. "The age," he adds, "is too indolent and luxurious to submit to the drudgery of learning everything through the medium of a dead language." Definitions and translations in Persic or Sanscrit would be more consistent, as far as affinity is concerned, and almost as valuable in point of practical utility. No doubt, the plan originated in the notion, apparently entertained at one period, of rendering Latin a sort of universal *janua linguarum*,—a notion which condemned the hapless student to approach the venerable Hebrew, and the noble language of Greece, through a formidable phalanx of barbarous Latinity. The illusion has passed away, but its blinding influence is tacitly exemplified by some, even at the present day, in their practice and prejudices.

With respect to the first cause of the neglect and declension of Saxon literature, it is to be regretted that even its great modern advocates and restorers have done so little to mitigate or remove the evil. Their labours, worthy of all praise in some respects, appear to have not merely an espe-

cial, but an almost exclusive reference to the learned and wealthy, and are little adapted, either by their recondite nature or expensive form, to excite the interest, or to meet the wants, when so excited, of students and readers in general.

In reference to the second reason assigned, it may be remarked, that even those involved in the absorbing vortex of mercantile pursuits, must admit the importance and utility, as well as the desirableness, of a fundamental and correct acquaintance with their mother tongue, for reasons independent of all selfish and mercenary calculations of profit and loss. The period has happily arrived when, in all truly respectable circles of society, the magnificence of wealth or the splendour of titles avails but little, unaccompanied by moral worth and intellectual culture. Besides, the acquisition of knowledge and the formation of a taste for literature, have an important bearing on the delightful and rational enjoyment of that retirement from the cares of business—the *otium cum dignitate*—to which so many anxiously look forward, but which, from the defects of early education, or subsequent neglect of the nobler powers of the mind, few are qualified fully to enjoy.

With regard to the superior attractions of Greek and Roman literature, it may not be presumptuous to observe, that the study even of those languages

is not always prosecuted for their intrinsic excellence or beauty, or for the inexhaustible stores of rich and varied knowledge which they open to intellectual enjoyment, apart from considerations of worldly policy. Their splendid treasures which, unlike other treasures, increase and expand the more they are rifled, would yet much seldomer tempt cupidity, or give energy to zeal, if not made the golden key to literary distinctions and emoluments, and to admission into the lucrative and honourable pursuits of professional life. Sometimes, indeed, they are cultivated almost solely for the sake of a better and more critical acquaintance with our own language, as enabling the student to ascertain, by tracing to their etymons, the primary import of the words with which, from those sources, it is so copiously enriched. But how much more powerfully will this argument apply to the Anglo-Saxon, from which, as already shown, we derive not only the great preponderance of words and phrases in daily and familiar use, but also the grammatical structure and idiom of our vernacular tongue !

In regard to the cause next supposed, it is manifest that the contempt and neglect to which the Saxon has been most unworthily condemned, are the sole reasons of the restricted character of its literary resources ; for whilst the productions of

Greece and Rome have been augmented and enriched from every available source and presented in every alluring form, many precious relics of the labours of our venerable forefathers have been allowed to slumber, undisturbed, amidst the dust of libraries, or in the obscurity of almost inaccessible archives*. Recent movements, however, in the Society of Antiquaries, hold out the pleasing hope that this deep stain on our national literature will be speedily and effectually wiped away. When this hope shall be fully realized, either under the auspices and patronage of the learned body referred to, or by individual exertion, the skeleton from which the refined classical scholar may contemptuously turn away, will expand into a form of fair and ample proportions, blooming in renovated youth, and rich in all the attributes that claim attention and respect. Be it remembered too, that,

* *Nihil Anglicano nomine indignius, gentive doctæ honestæque turpius opprobrium nullum esse potest, quàm, majorum codices, antiquitate suâ venerandos, mucorem et situm contrahere, aut pulvere fœdari, aut blattis rodi, aut carie corrumpi; aut, quod reip. literariæ perinde damnosum esset, tanquam malos angelos in æternis vinculis sub caligine servari, æquo animo ferre posse. Quod quidem neque Galli, neque Batavi, neque Dani, neque, qui monumentis suis Sueo-Gothicis vetustis publicandis ad gloriam sui nominis maximè operam dant, Sueci tolerare vellent, id ferre, id pati, id sinere posse Anglos, qui eruditione, ac ingenio præstant, Anglum quidem piget dicere.—Hickes's Thesaurus, vol. i. in præfat.*

even in its present state, Anglo-Saxon strikingly illustrates the interesting subject of the formation of language, and therefore “possesses a peculiar interest and importance to the philologist, as elucidating the principles of grammatical science, and leading to a philosophical theory of language.”

The last cause suggested has less force at the present day than at any former period, as the developement of more rational views has, in a great measure, exploded the absurdity. Still, it is partially retained; but, probably, not so much from any impression of its superiority or convenience, as for the benefit of continental scholars, by whom, it may be observed, Anglo-Saxon has been much more extensively and successfully cultivated than by those on whom it has far more legitimate and powerful claims. Yet, hitherto, much less has been accomplished through the direct medium of our own tongue than the importance of the subject demands; and even the long-promised *Saxon-English* lexicon of Dr. Bosworth has been, until very recently, a desideratum.

It is truly surprising then, that, notwithstanding its manifest importance and the strongly-expressed convictions of some of our ablest philologists as to its utility and necessity, Anglo-Saxon has not long formed an established and regular study in our schools, and an essential part of a liberal educa-

tion. If merely studied collaterally with the principles of English Grammar, it would be found productive of important benefit, in throwing a clear and unequivocal light on many grammatical and etymological points which the most diligent appeal to all the stores of classical learning would leave in darkness. It is indeed to be regretted, that almost every English grammar adapted to elementary instruction, is established, not on the true basis of the Anglo-Saxon, but on a foundation with which the English language has little radical affinity, and which the searching process of critical investigation thoroughly undermines, to the great detriment of the noble superstructure. Professor Ingram goes so far as to assert, that "a few hours attentively dedicated to Saxon literature, will be sufficient to overthrow the authority of every dictionary and grammar of the English language that has been hitherto published." And though the more recent appearance of several elaborate and admirable grammars requires this assertion to be received now with some modification, it is still too true, especially in reference to the grammars most generally adopted in schools.

The writer cannot conclude this hasty and imperfect view and vindication of the Saxon tongue, —hasty from the pressure of sterner duties, and imperfect from the limits it was necessary to pre-

scribe,—without expressing a hope that his humble labours may induce, at least, a few students to enter on a path in which, though the traveller cannot repose beneath the olive and the vine, he may gather fruits still more pleasing to an *English* eye and more grateful to an *English* palate.

N A T A L E

S. GREGORII PAPÆ.

GREGORIUS je halga Papa Engliscene þeode
 Aporſtol on þiſum andþearðan dæge æfter mæn-
 izfealðum geðeoſfum 7 halzum gecnýðnýſſum
 Godeſ rice 7eſælizlice aſtah :. He iſ rihtlice En-
 gliscene ðeode Aporſtol. forðan þe he þurh hiſ
 næde 7 ſande uſ fram deoſleſ biſſengum æt-bræð.
 7 to Godeſ geleafan gebiſðe :. Maniſe halige þec
 cýðað hiſ mæran ðrohtnunge 7 hiſ haliz liſ. 7
 eac iſtopia Anglorum þa þe Ælfræd cýning of le-
 den on Englisc aþenð :. ðeo boc ſpſecð genoh
 ſputelice be þiſſum halzum pere :. Nu wille þe
 þeah ſum-ðing ſcoſtlice eoþ be him beſeccan.
 forðan þe ſeo ſoſeræde boc niſ eoþ eallum cuð.
 þeah þe heo on Englisc aþenð iſ :. Ðeſ eadiz Papa
 Gregorius wæs of æþelne mægðe 7 of eapſærte
 acenneð :. Romanice witan wæron hiſ magoſ. hiſ
 fæder hatte Gordianuſ. 7 Felix je eapſærta papa
 wæs hiſ fifta fæder :. He wæs ſpa ſpa þe cſædon.
 for worulde æþelþoren :. Ac he oſerſtah hiſ
 æþelþorenýſſ mid halzum þearum 7 mid godum
 weorcum zeglende :. Gregorius iſ gſeciſc nama

7e 7peʒð on leðenum 7e7eopðe Vigilantiur. þæt
 7 on Engliſce 7acolne :. 7ðe 7æ7 7pýðe 7acol on
 7ode7 beboðum þa þa he 7ýlf he7uʒenðlice leofode.
 7 he 7acollice 7ymb maneʒna þeoda þearfa hogode.
 7 heom lifes 7æʒ 7e77utelode :. 7ðe 7æ7 77am
 cildhaðe on boðlicum la7um 7e7ýð. 7 he on þæ7e
 la7e 77a 7e7ælizlice þeah þ̅ on ealne Romana bý-
 7uʒ næ7 nan hi7 7elica 7eþuht :. 7ðe 7ecneopðlæhte
 æfter 777a la7eopa 7ebý7nunga. 7 næ7 7o77ýtel
 ac 7e7æ7tnode hi7 la7e on 7æ7t-ha7elum 7emýnde.
 he hloð mið þu77izum b7eop7e þa 7leopenðan la7e
 þe he eft æfter 7ý77e mið huniz 77et7e þ7ohte
 þæ7lice bealcode :. On 7eonglicum 7earum þa þa
 hi7 7eozuð æfter 7ecýnde 7opulð þing lu7ian
 7ceolbe. þa onʒan he hine 7ýlfne to 7ode 7eðeodan
 7 to eðle þæ7 uplican lifes mið eallum 7e7ilnungum
 opðian :. 7itoblice æfter hi7 7æðe7 7o7ð7iðe he
 a7æ7eðe 7ix munuclif on Sicilian-lande. 7 þæt
 7eop7eðe binnon Romana bý7uʒ 7etimb7ode. on
 þam he 7ýlf 7eʒolice under abbode7 hæ7um ð7oht-
 node :. Ða 7eopon mý777u he 7eʒlenðe mið hi7
 aʒenum. 7 7enih77umlice to ðæʒhpæmlice biʒleo-
 7an 7eʒodode :. Ðone op7eacan hi7 æhta he
 a7penðe on 7ode7 þearfum. 7 ealle hi7 æðelbopen-
 ný77e to heoponlicum pulð7e a7penðe :. 7ðe eode
 æ7 hi7 7ecý777eðný77e 7eond Romana bu7h mið
 7ællenum 77ilum. 77cimenðum 7ýmmum. 77eaðum
 7olb 77æ7e7ode :. Ac æfter hi7 7ecý777eðný77e he

þenode Ʒoder þearfum 7 hine Ʒylfe þearfa mið pa-
 cum pærfelre befangen :. Ðra fulfræmedlice he
 ðrohtnode on anƷynne hiƷ Ʒecýrmednýrre ŷpa ꝥ he
 miht þa iu beon Ʒetealb on fulfræmedra halƷena
 Ʒeteal :. Ðe lufode forhæfednýrre on mettum 7
 on ðrýnce. 7 on pæcean. 7 on ŷundruƷum Ʒebe-
 dum. þerto eacan he þrowode ŷingallice untŷum-
 nýrre. 7 ŷpa he ŷtíðlicor mið andþearðum untŷum-
 nýrŷum ofŷete pæŷ ŷpa he Ʒeornfullicor þæŷ ecan
 liŷer Ʒepilnode. þa underƷeat ŷe papa þe on þam
 tīman þæt apoŷtollice ŷætl Ʒeŷet hu ŷe eadige ŷre-
 Ʒorŷuŷ on halƷum mæƷnum þeonde pæŷ. 7 he þa
 hine Ʒenam of þære munuchiceŷe ðrohtnunƷe 7
 him to ŷýlt Ʒeŷet on diaconhade Ʒe-enbe-býrðne :.
 Ða Ʒelamp hiŷ æt ŷumum Ʒæle. ŷpa ŷpa hýt for
 oft ðeð. þæt EnƷliŷce cýðmen brohton heora
 pape to Romana-býruƷ. 7 ŷreƷorŷuŷ eode be þære
 ŷtŷæt to þam EnƷliŷcum mannum heora þing
 ŷceapriƷende :. Ða Ʒeŷeah he betpuxŷ þam paŷum
 cýpecnihtaŷ Ʒeŷette. þa pæron hwiŷer lichaman 7
 pæƷreŷ andplitan men. 7 æðelice Ʒeŷeaxode :.
 ŷreƷorŷuŷ þa beheolð þæra cnapena plite 7 beŷŷan
 of hwiŷceŷe ðeode hi Ʒebrohte pæron. þa Ʒæde
 him man ꝥ hi of EnƷla lande pæron 7 ꝥ þara þeode
 menniŷc ŷpa plitiƷ pære :. Eft þa ŷreƷorŷuŷ be-
 ŷŷan hŷæðer þæŷ landeŷ folc ŷriŷten pære þe hæ-
 ðene ; him man Ʒæde ꝥ hi hæðene pæron. ŷre-
 Ʒorŷuŷ þa of ineþearðne heoŷtan langŷume ŷicce-

tunge teah 7 cpæð. Þæ la pa. ꝥ ꝥpa mægnes hipes
 men jýndon þam ꝥpearcan deofle under-ðeobbe :.
 Eft þa Eneƿoruiꝥ beƿan hu þære þeode nama
 þære þe hi ofcumon. him þær geandwýrð þæt hi
 Aſgle genemnde ƿeron :. Ða cpæð he rihtlice hi
 jýndon Aſgle gehatene. forðan þe hi Engla plihƿe
 habbað. 7 ꝥilcum geðarenað þæt hi on heofonum
 Engla geferon beon :. Eýt þa Eneƿoruiꝥ beƿan
 hu þære ƥcýne nama þære þe þa cnapan of alæbde
 ƿeron. him man gæde ꝥ þe ƥcýmen ƿeron Deiri
 gehatene :. Eneƿoruiꝥ andwýrðe. Þæl hi jýndon
 Deiri gehatene. forðam þe hi jýnd ꝥam gnaman
 genepode 7 to Eriſtes mildheortnesſe gecýgebe :.
 Eýt þa he beƿan hu iſ þære ƥcýne cýning gehaten.
 him ƿes geandƿarod ꝥ ƿe cýning Ælle gehaten
 þære :. Ðræt þa Eneƿoruiꝥ gumenode mid his
 ƿordum to þam naman. 7 cpæð. hit geðarenað ꝥ
 alleluia ƥý gefungen on þam lande to lofe þær Æl-
 mihtigan ƥcýppender :. Eneƿoruiꝥ þa eode to þam
 papam þær aƿortolican ſetles. 7 hine bæd. ꝥ he
 Aſgelcýnne ſume laƿeopas aſende þe hi to Eriſte
 gebýðon mid Godes fultume. 7 cpæð. ꝥ he jýlf
 gearne þære. ꝥ ƿeorc to gefremmenne. gýf hit þam
 papam ꝥpa gelicode :. Ða ne miht ƿe papa ꝥ
 geðarian. þeah þe he ealh wolde. forðan þe Ro-
 manýcan ceafte geparan nolbon geðarian ꝥ ꝥpa
 getogen man 7 ꝥpa geðungen laƿeop þa buh eal-
 lunga forlete. 7 ꝥpa fýrlene ƿræcſiðe gename :.

Æfter þiſum ȝelamp þæt mýcel man-cpealm be-
 com oſer þæne Romanýcne leode. ȝ æneȝt þone
 papam Pelaȝium ȝeſtod ȝ buton ýlðinge hine
 adýbde :. Wítodlice æfter þæs papam ȝe-endunȝe
 ȝſa micel cpælm ȝepearð þæs folces þat ȝehpær
 ȝtodon aſeȝtehuf ȝeond þa buhþ buton buȝigen-
 dum. þa ne miht ȝſa þeah ȝeo Romana buhþ bu-
 ton Papam punian :. Ac ealle þ̅ folc þone eadýȝan
 Gnegorium to þæne ȝeþinoðe anmoblice ȝecear-
 þeah þe he mid eallum mæȝnum riðeȝunðe pære :.
 Gnegorium þa ȝend ænne piȝtol to þam Caſere
 Maupicium ȝe pæs hiȝ fæðena. ȝ hine halȝode ȝ
 mýcelum bæð. þ̅ he næſſe þam folce ne ȝeðarode
 þ̅ he mid þæs purðmýntes pulðne ȝeufepoð pære.
 forðan þe he onðned þ̅ he þuþþ þone micclan hað
 on porulðlicum pulðne þe he ær apearp æt ȝumum
 fæle bepæht purðe :. Ac þæs Caſeres heah ȝe-
 peca Gnegorium ȝelæhte þone piȝtol ȝ hine to-tær.
 ȝ riðþan cýðde þam Caſere þæt eall þat folc Gne-
 gorium to papam ȝecopen hæfde :. Maupicius þa
 ȝe Caſere þæs Grode þancode. ȝ hine haðian hæte :.
 H̅pæt þa Gnegorium fleameȝ cepte. ȝ on ðimho-
 fan æt-lutode :. Ac hine men ȝelæhte. ȝ teah to
 Petres cirpan þæt he þer to papam ȝehalȝoð
 purðe :. Gnegorium þa ær hiȝ hadunȝe þ̅ Roma-
 nýc folc for þam onȝigenðum cpealm þýȝum por-
 ðum hi to behneoprunȝe tihhte. Míne ȝebnoðra
 þa leoſeſtan. uf ȝedaſenað þ̅ þe Grodeȝ ȝpingle þe

þe on ær toþearþe onðreaðan geolbon. ꝥ þe hwaru
 nu andþearþe 7 aƿandode onðreaðon :. Geopenige
 uꝥ ure ƿærnŷŷre inƿær ƿoðne gecŷŷneðnŷŷre. 7 ꝥ
 ƿite þe þe ðroƿiað to brece ure heortan hearð-
 nŷŷre :. Eƿne nu þiꝥ ƿolc iꝥ mið ſƿurþe þær heo-
 ronlican gnaman oꝥlazen. 7 gehƿŷlce ænhege
 gŷnd mið ƿærlicum ſlŷhtum aƿerte :. Ne ge oðl
 þam deaðe ne ƿone-ŷtæpð. ac ge geƿeoð ꝥ ge ŷlca
 deað þære able ſorþaðað :. Se geſlazen a bið mið
 deaðe gegŷpen ær þan þe he to heofunꝥum ƿoðne
 be hneorunze gecŷŷnan mæge :. Hozað ƿor þŷ
 hƿŷlc ge becume æt-ƿoran geſŷhðe þær ſtreccan
 ðeman ge þe ne mæg þæt ŷfel beƿepan þe he geſne-
 mode :. Geƿŷlce eoꝛð buziŷende gŷnd æt-broðene.
 7 heora huꝥ ſtanðað aƿerte :. Fæðeƿar 7 moðbru
 beſtanðað heora beaƿneſ lic. 7 heora ŷſnumman
 heom gŷlfum to ſorþŷnde ƿone-ŷtæppað :. Uton
 eoꝛnoꝛtlice fleon to heofunze ƿoðne ðæbbote þa
 hƿile þe þe moton. ær þam þe ge ƿærlice geze uꝥ
 aſtrece :. Uton gemunan gƿa hƿæt gƿa þe ðreli-
 zenðe aŷŷlton. 7 uton mið ƿope geƿitnian ꝥ þæt
 þe manfullice aþruzon :. Uton ſorþaðian Godeſ
 anŷne on anbetrŷŷre gƿa gƿa ge ƿitega uꝥ manað.
 Uton ahebban ure heortan mið handum to Gode.
 þæt iꝥ ꝥ ge geolbon þa gecnŷŷnðnŷŷre ure bene mið
 gearnunze godeſ ƿeoꝛceſ up-aſæran :. Ne ſor-
 ziþað tƿupan ure ſorhtunze ge þe þurh huꝥ ƿi-
 tezan clŷpað. Nelle ic þær ſinfullan deað. ac ic

pille ꝥ he gecýrre 7 libbe :. Ne on-tryrige nan
 man hine gýlfne for hýr gýnna mýcelnýrre. wíð-
 lice þa ealðan gýltaf Nínnueirce þeode þneopa ða-
 ga behneoprunge hý aðýlegobe :. 7 je gecýrreða
 fceapa on hýr ðeaðer cpyðe þæf ecan hýer mede
 gearnobe :. Uton apendan ure heortan to Gode.
 hræðlice býð je ðema to urum benum gebýgeð.
 gif pe fram urum þýrýnýrsum beoð geryhtleahc :.
 Uton ftandan mýð gemahlicum popum on gearan þam
 onfýgendum fpyrðe fpa mýclef ðomef :. Soðlice ge-
 mahnýr 1f þam foðan ðeman gecpeme. þeah þe
 heo mannum unþancfýrðe gý. forðanðe je ær-
 fefta 7 je mýlðheorta Gode pill ꝥ pe mýð gemah-
 licum benum hýr mýlðheortnýrre ofgan. 7 he nelle
 fpa mýclum fpa pe geeapnuað uf geýrnian :. Be
 þýrum he cpyð þurh hýr wítegan. Clýpa me on
 ðæge þýnre gebnefeðnýrre 7 ic wille þe ahræbban
 7 þu mærfarft me :. Gode gýlf 1f hýr gefita ꝥ he
 mýlftian wille him to clýpíendum. je þe manað ꝥ
 pe him to clýpian fceolon :. For þi mine gebro-
 ðru þa leofortan. uton gecuman on þam feorðan
 ðæge þýrre pucan on ærne morýzen 7 mýð eft-
 fullum mode 7 tearan fýnzan feorofealde Leta-
 niaf þæt je ftréca ðema uf gearýge þonne he ge-
 rýhð ꝥ pe gýlf ure gýltaf fprecað :. Eornofthice
 þa þa feo mýcele menýgu ægðer ge fneort-haðer
 ge munuc-haðer menn 7 þat leapeðe folc æfter
 þæf eadýgan Enegorýur hæfe on þone foðner-ðæg

to þon georſcealdbum Letanium gecomen. to þam ſpýðe aſebde ge fone-gæde cpealm. ꝥ hund eahtatig manna on þære anre tide feallende of life geſeton. þa hſýle þe þæt folc þa Letanias gang :. Ac ge halga ſacerð ne geſpac ꝥ folc to mannigenne ꝥ hi þære bene ne geſpicon oð ꝥ Godeſ miltſung þone neðan cpealm geſtilbe :. Hſæt þa Gregorius gýððan he papanhað underſenð. gemund hſæt he geſýrn Engelcýnne gemýnte 7 þær rihte ꝥ luſtýme peorc geſſnemebe :. Ne nateſhpon ne mihte þone Romanýcan biſceop-gtol eallunðe forlætan :. Ac he aſende oðre ærenðnacana. geðunzene Godeſ þeopar to þýrum iðlande. 7 he gýlf micclum mid hý benum 7 tihcingum fýlſte þæt þæra ærenðnaca bodunðe forðgenze 7 Gode þærſtm-bære pýrbe :. Ðæra ærenðnacena naman gýnd þur gecigebe. Aſurtinur. Mellitur. Lauren-tiur. Petrus. Johanneſ. Juſtus :. Ðær laſeopar aſende ge eadiga papa Gregorius mid manigum oðrum munecum to Angelcýnne. 7 hi þýrum porðum to þære fape tihthe. Ne beon ge aſýrhte þurh geſpinc þæſ langrumer ſapelber ofðe þurh ýfelne manna ýmberſpæce. ac mid ealpe anſædneſſe 7 pýlme þære goðan luſe þar ongunnenan ðing þurh Godeſ fultume geſſnemmað. 7 rihte ge ꝥ eopeſ mebe on þam ecum ebleane gpa miccle mare bið. gpa micelum gpa ge mare for Godeſ pillan gſpinc-að :. Gehýrſumiað eadmodlice on eallum þingum

AƷurtime þone þe we eop to ealðre ƷeƷetton :. Ðiſ
 fremeað eopnum Ʒaplum Ʒpa hƷæt Ʒpa Ʒe be hiſ
 mýneƷunƷe Ʒeſýllað :. Ðe ealmihtiga Grob þurh
 hiſ Ʒife eop Ʒeſcýlðe. 7 Ʒe-unne me ꝥ ic mæƷe eop-
 neſ Ʒeſpinceſ Ʒæſtm on þam ecan eðleane Ʒeſeon.
 Ʒpa ꝥ ic beo Ʒemet Ʒamod on bliſſa eopneſ eðlea-
 neſ :. Ðeah þe ic mið eop Ʒpincan ne mæƷe Ʒorðan
 þe ic wille Ʒpincan :. AƷurtime þa mið hiſ Ʒeſe-
 num ꝥ Ʒýnð Ʒeſehte feoƷeſtig þe Ʒeſdon be Gro-
 Ʒomeſ hæfe oð þæt hi becomon Ʒeſunðfullice to
 þiſum iƷlande :. On þam ðaƷum Ʒixode Aþel-
 býriht cýning on CantƷarabýriƷ. 7 hiſ Ʒice Ʒæſ
 aſtneht fram micclan ea Ðumbre oð ſuð ſæ :.
 AƷurtime hæfðe Ʒenummen ƷealhƷtodaſ on Fran-
 cena Ʒice Ʒpa Ʒpa GroƷomeſ him bebeað. 7 he
 þurh þæra ƷealhƷtoda muð þam cýninge 7 hiſ leode
 Groðeſ Ʒorð bodode. hu ſe mildheoſta hælend
 mið hiſ aƷenre þƷopunƷe þiſne Ʒcýlðiga midðan-
 eaſðe alýrðe 7 Ʒeleaffullum mannum heoſona Ʒiceſ
 inſæſ Ʒeopenode :. Ða andƷýnð ſe cýning Aþel-
 býriht AƷurtime 7 cƷæð. ꝥ he ƷæƷene Ʒorð 7 be-
 hat him cýððe 7 cƷæð. þæt he ne mihte Ʒpa hƷæð-
 lice þone ealðan ƷeƷunan þe he mið AnƷelcýnne
 heolð Ʒorlætan :. CƷæð ꝥ he moſte fneolice þa
 heoſonlican laſe hiſ leode bodian 7 ꝥ he him 7 hiſ
 Ʒeſerum biƷleoſan þenian Ʒolðe. 7 ƷorƷeaf him
 þa ƷununƷe on CantƷara býriƷ ſeo Ʒæſ ealleſ hiſ
 Ʒiceſ heoſod burh :. OnƷan þa AƷurtime mið

hīr munecum to ge-efenlecanne þæra Āportola hīr
 mid ringalum gebedum. ⁊ pæccan. ⁊ fæstnum
 Gode þeowigende. ⁊ lifes worð þam þe hī mihton
 bodigende. ealle middan-eardlice þing swa swa æl-
 fremeðe forhogigende. þa þing ana þe hī to big-
 leofan behorðodon underfonde. be þam þe hī tæh-
 ton sylfe lybbende. ⁊ for þære soðfæstnýgge lufe.
 þe hī hodedon gearpu æron ehtnýgge to ðoligen-
 ne ⁊ deað sweltan gif hī ðorfton :. Swæt þa ge-
 lýfdon for wel mæniga ⁊ on Godes naman geful-
 lode wurdon. wundrigende þære býlepnýgge heora
 unſceaðige lifes. ⁊ swetnýgge heora heofonlican
 lare :. Ða æt nextan geluftsfullode þam cýninge
 Æþelbýrht heora clæn life ⁊ heora winume be-
 hat. Ða soðlice worðdon mid manigum tacnum ge-
 reðede ⁊ he þa gelyfende wearð gefullode. ⁊ mi-
 celum þa Cristenam gearwurðode. ⁊ swa swa heo-
 fonlice ceaster gearpan lufode :. Nolde ge þeah
 nænne to Cristen dome geneadian. forðan ðe he of
 axode æt þam lareowam hīr hæle. ꝥ Crister þeow-
 dom ne sceol beon geneadod. ac sylf sylles :. On-
 gunnon þa bæghpamlice for wel menige eftan to
 gehýrenne þa halgan bodunge. ⁊ forlætan heora
 hæðenſcýpe. ⁊ heo sylfe geðeodban to Crister
 gelaþunge on hine gelyfende :. Betweox þisum
 gewende Augustinus ofer sæ to þam Ārcebiſceop
 Ethernium of Ārela. ⁊ he hine gehadode Angelcýn
 to Ārcebiſceop swa swa him Gregorius ær gewis-

rode :. Augurtnur þa gehadod cýrde to hýr bi-
 rceoprtole 7 aǵende ærendracan to Rome. 7 cýðde
 þam eadýgan EneƷorie þæt Angelcýn Eriŷtendom
 underfeng. 7 he eac mið Ʒerputum fela ðingān be-
 fpan. hu him to drohtnizende peape betpeox þam
 niðhporfenum folce :. Hþæt þa EneƷoriur micel-
 um Eode þancode mið bliŷŷizendum mode ꝥ An-
 gelcýnne ŷpa Ʒelumpen pæŷ. ŷpa ŷpa he ŷýlf Ʒeorpn-
 lice Ʒepilnode :. And ŷende onƷean ærendracan
 to þam Ʒeleafullum cýninge Efelbrihte mið Ʒe-
 rputum. 7 mænizfealdbum lacum. 7 ofne Ʒerpute
 to Augurtine. mið andŷparum ealra þæra þinga
 þe he hi befpan. 7 hine eac þiŷum pordbum ma-
 node. Broðor min ŷe leofeŷta ic pat ꝥ ŷe eal-
 mihtiga fela punðra þurh þe þæra þeoda þe he
 Ʒecear Ʒerputelað. þæŷ þu miht bliŷŷian 7 eac on-
 draedan :. Du. miht bliŷŷian Ʒepiŷlice ꝥ þære þe-
 ode Ʒapl þurh þa ýttran punðre beoð ƷetoƷene to
 þære incundan Ʒife :. Ondraed þe ŷpa þeah ꝥ þin
 mod ne beo ahaŷen mið ðýriŷtignefŷe on þam tac-
 num þe Eod þurh þe Ʒefnemað. 7 þu þanon on
 idelum pulðre befealle piþinnan. þanon þe þu pið-
 utan on purðmýnte ahaŷen biŷt :. EneƷoriur
 aǵende eac Augurtine halize lac on mæŷŷe neafum
 7 on bocum. 7 þæra apoŷtola. 7 martiŷa reli-
 quiaŷ ŷamod. 7 bebead ꝥ hýr æfterƷenzar ŷýmle
 ꝥ þæt pallium 7 þone epcchade æt þam Apoŷtoli-
 can ŷettle Romanifcne ƷelaðunƷe peccan ŷeoldon :.

Augurтинur ȝeſette æfter þurum biſceopar of hīȝ
 ȝeferum on ȝehwīlcum būȝum on Engla þeode.
 ȝ hi on Lodeȝ ȝeleaſan þeonde þurh punedon oð
 þurum ðægðerlicum ðæȝe :. Se eadīȝa Gręȝorіur
 ȝedihhte manīȝa halīȝe tȝaht bec. ȝ mīð mīcelne
 ȝecneorðnūȝȝe Lodeȝ folc to þam ecan hīȝe ȝerīȝ-
 rode. ȝ ſela punðȝa on hīȝ hīȝe ȝerorhte. ȝ pulð-
 orſullīce þæȝ papan ſetleȝ ȝepeolð xīī ȝear. ȝ ſīx
 monðar. ȝ ten ðaȝar. ȝ ſīðan on þūȝum ðæȝe
 ȝepat to þam ecan ſetle heoronan ſiceȝ on þam
 he leorað mīð Lode Ælmihtīȝum a butan ende :.
 Amen :.

VARIOUS READINGS OF THE JUNIAN MS.
 OF THE HOMILY IN THE BODLEIAN
 LIBRARY.

GREGORIUS SE HALGA PAPA, IN CAPITALS.

P. 19. line 1. þeode.

6. ſæb.

7. maneȝe.

8. halīȝe.

10. apenðe.

11. ðīȝȝum.

12. þīȝȝ.

12. ſceorhtlice.

12. ȝeſeccan.

14. ſȝ.

14. eadīȝa.

P. 19. l. 20. boſennūȝȝe.

21. ȝeȝlenȝbe.

P. 20. l. 2. ſȝȝȝe.

4. ſȝmbe.

5. ſȝȝ.

11. ſloſenban.

14. ȝeoȝoð.

15. ȝepeoðan.

20. ſȝȝollice.

22. ðægȝamhī-
 cum.

P. 20. l. 27. gýplum.

28. gefnæteþob.

P. 21. l. 1. him gýlf.

3. anginne.

4. mihte.

5. zetæle.

6. gýnbriðum.

7. Ðærto.

9. ofret.

11. apostolice

retl gefæt.

11. eabiza.

14. gefýlste ge-
rette.

16. cýppmen.

19. betpux.

21. æþelice.

23. hpylcepe.

23. þeobe.

26. hpæþer.

27. hæþen.

28. inneþearþne.

P. 22. l. 2. þeobbe.

4. ofcomon.

5. genemeþe.

5. Rihtlice.

6. plite.

10. þæt þa gcip-
menn.

10. þepe.

11. gýnb.

15. pæf.

P. 22. l. 16. gamenobe.

17. cpæp.

20. papan.

24. mihte.

25. eall.

25. forþan.

26. ceartep.

27. gepunzen.

28. pnaecrið.

P. 23. l. 3. papan.

4. papan.

5. cpealm.

7. mihte.

8. papan.

8. eall.

9. gepincþe.

10. pþerizgenbe.

11. genbe.

13. micclum.

13. geparþobe.

18. gereuea.

19. þæt for þæt.

20. papan.

21. het.

22. ðimhofoŋ.

23. man.

24. þær to pa-
pan.

26. pomanigce.

26. cpealme.

28. leofoŋton.

P. 24. l. 1. onþnebon.

P. 24. l. 4. þroþað.

9. þorþaðaþ.

11. behneop-
runge.

11. þorþi.

12. ꝛtrecan.

16. beapna.

16. yꝛfenuman.

19. þan..fæþlica.

27. þorþýð.

P. 25. l. 4. ꝛecýrþeþe.

5. ðeaþer cꝛýþe.

8. ꝛerihc læhte.

11. ꝛemahnýꝛ.

13. aꝛfæꝛta.

13. þile.

17. ahnebben.

21. ꝛeþnoðra þa
leoꝛfeꝛtan.

22. meꝛuꝛen.

23. ceapum.

25. ꝛýlfe.

26. miccle.

28. ꝛneꝛoꝛneꝛ.

P. 26. l. 1. ꝛecomon.

2. þoneꝛæþa.

5, 6. manuꝛene.

7. þeþan.

8. ꝛýðþan.

8. ꝛemunþe.

9. anꝛelcynne.

10. ꝛeꝛþemobe.

P. 26. l. 12. þorþlæton.

15. æþenþra-
cena.

16. þurþe.

18. Ðaꝛ.

19. manezum.

22. langꝛuman
fæþelþeꝛ
oðþe.

23. anꝛæþnoꝛꝛe.

26. meþ.

26. miccle.

27. micclum.

P. 27. l. 1. auꝛuꝛtine.

3. ælmihtuꝛa.

4. mote.

6. ꝛemet.

6. bliꝛe.

9. feþben.

13. mycclan.

14. auꝛuꝛtinuꝛ.

14. ꝛenumen.

17. milþheoꝛta.

18. þýꝛne.

20. ... anðþýrþe.

21. auꝛuꝛtine ꝛ
cꝛæþ.

22. cꝛæþ.

P. 28. l. 1. ꝛeeþenlæ-
cenne.

2. fæꝛtenum.

8. ꝛeapne.

- P. 28. l. 8. polizenne.
 9. ðeape.
 9. gýf.
 10. mænige.
 12. unrcæðþigeſ.
 14. Æþelbirihſe.
 14. clæne hſ.
 15. purþon ...
 manegum.
 16, 17. gefullob anb
 micclum þa
 cnihtenan.
 17. gearpurþobe.
 18. Nolde gpa.
 20. lapeopum.
 21. rceal.
 22. eſſton.
 23. forleton ...
 24. hæpen rcýpe.
 24. geþeobban.
 26. Arcebirceope.
 27. on apela, in
 margin.
 27, 28. Angelcýnne
 to ercebir-
 ceope.

- P. 29. l. 2. birceprtole.
 3. angelcýnn.
 4. þingæ.
 5. pæpe.
 6. micclum.
 8. Angolcýnne.
 9. genbe eſt.
 10. geleafum.
 11. gepritu.
 14. ælmihſiga.
 15. ðe.
 15. þæpe þeobe.
 17. onþræbon.
 18. rapla.
 18. punþra.
 19. gýfe.
 20. ðýrſtignýſſe.
 21. ðu.
 22. riðinnan.
 22. ðu.
 26, 27. gýmble .. þone
 pallum.
 27. ercehad.
 28. ſetle.
 P. 30. l. 4. ðæxþerlicum.
 9. gýðpan.

EXTRACT FROM KING ALFRED'S TRANS-
LATION OF BEDE'S ECCLESIASTICAL
HISTORY.

Nis ur þonne se hlifa to forþrygienne þe be þam eadigan Eregorice þurh ylðra manna regene to ur becom. for hpylcum intingan he monað pære þ he swa geornfulle gýmenne dýðe ýmb ða hæla ure þeode. secgeaþ hi þ swa ðæge þider nýpan come cýpe-men^a of Brytene. 7 monig cepe þing to ceap-rtope brohte. 7 eac monige coman to býcgearne þa þing. Ða gelamp hit þ Eregorice betryh ofwe eac þýðer com. 7 þa gereah betryh ofer þing cepe-cnihta þær gefette pæron hwite lichoman 7 fægere andþlitan men. 7 æþelice gefeaxe. þa he þa hi gereah 7 beheold. þa frægum he of hpylcum lande ofwe of hpylcere þeode hi brohte pæron. fæde him man þ hi of Breotene ealonde brohte pæron. 7 þær ealonder bigengan swýlcne angyne men pæron. eft he frægum hwæþer þa ylcan land leode Eritene pæron. þe hi þa gýt on hæþennýgfe gedpolum lifðan^b. Eþ' him mon to 7 fæde. þ hi þa gýt hæþene pæron. 7 he þa of inne-pearðne heortan swiþe sworote 7 þur cp'. Ðala þa þ is swarlic þ swa fæger feorh. 7 swa leohter 7þlitan men fceolan agan 7 berittan þýgtra ealðor.

^a swýpmen, *MS. Ben.*

^b on hæþenna gildum lifdon, *Ben.*

Eft he frægn hræt geo þeod nemned pære þe hi
 of-coman. þa andſpærede him mon þ̅ hi Engle
 nemde pæron. cƿæþ he. Ðel þ̅ ſƿa mæx. forþon
 englelice anſýne hi habbaþ. ⁊ eac ſƿýlce gedafenað
 þ̅ hi engla efenýrfepearðar on heofonum ſin :. Ða
 gýt he forþon frægn. ⁊ cƿæþ. hræt hatte geo
 mæxþ þe þar cnihtaſ hider of zelædde pæron. þa
 ƿſpærede him mon ⁊ cƿæþ. þ̅ hi Depe nemde pæ-
 ron :. Cƿ' he. pel þ̅ iſ cƿeden Depe (de ira eruti.^c)
 hi ſculan beon of godes ýrre abroðene. ⁊ to
 Cƿiſter mildheortneſſe gecýgde. þa gýt he acſade
 hræt heora cýning haten pære. ⁊ him mon ƿſpæ-
 rede ⁊ cƿ'. þ̅ he Ælle haten pære. ⁊ þa pleogede
 he mið hiſ ƿorðum to þam naman ⁊ cƿæð. Ælle-
 luia. þ̅ gedafenað þ̅ te Godes loſ unſ ſcýppenðer
 on þam ðælum ſungen ſi. ⁊ he þa ſona eode to
 þam B'. ⁊ to þam Papan þæſ Æpoſtolican ſetles.
 forþan he ſýlfa ða gýt ne pæſ B'. geporðen. bæð
 hine þ̅ he Ængel þeode on Breotene on-ſende
 hpýlce hugu laſeopaſ. þ̅ ðurh ða hi to Cƿiſte ge-
 cýrðe beon mihton. ⁊ cƿ' þ̅ he ſýlfa gearo pære
 mið Godes ſultume þ̅ pæorc to gefremmanne.
 giſ þam Æpoſtolican Papan þ̅ licode. ⁊ þ̅ hiſ ƿilla
 pære. ⁊ hiſ lýſneſſe :. Ða ne polde ge Papa þ̅ ge-
 þaſigeaſ ne^d þa buhþape þon ma. þ̅ ſƿa æþele per
 ⁊ ſƿa gefungen. ⁊ ſƿa zelæned. ſƿa feor fram him

^c *de ira eruti.*^d *geþaſian, MS. Cot.*

Ʒeƿite :. Aƿ he ƿona hƿaƿe ƿæƿ ƿe he biƿcop Ʒe-
 ƿorðen^e ƿæƿ. ƿ he Ʒeƿnemeðe ƿ ƿeoƿc ƿ he lanƷe
 ƿilnaðe^f. 7 ƿa halƷan laƿeoƿaƿ hiðeƿ onƷenðe. ƿe
 ƿe æƿ beƿoƿan ƿæðon^g. 7 he ðcƿ' ĠƿeƷoƿiuƿ mið
 hiƿ tƿýmnyƿƿum 7 mið hiƿ Ʒebedum ƿæƿ Ʒeƿultu-
 miende ƿ heoƿa laƿ ƿæƿe ƿæƿtmbenende to Ġoðeƿ
 ƿillan 7 to ƿæðe AƿƷel-cýnne :.

^e ƷehalƷode, *Ben.*

^f æƿ ƿilnoðe, *Ben.*

^g nemnedon, *Ben.*

EXTRACTS FROM THE SAXON CHRONICLE.

(Dr. Ingram's Edition.)

A.D. 560. Ðer fenz *Æpelbryht* to *Cantrapa* rice. 7 heold hit *LIII. yntpa* : On his dagum fende se halga papa *Gregorius* us fulluht. ƿ þaſ on þam tſam 7 þſuttigodan gearne his riceſ :

A.D. 592. Ðer *Gregorius* fenz to papdome on Rome :

A.D. 596. Ðer *Gregorius* papa fende to *Bretene Augurinum* mid þel monezum munecum. Ða *Godeſ* poſþ *Ængla* þeode godſpellian :

A.D. 597. Ðer com *Augurinus* 7 his geſeſan to *Engla-lande* :

A.D. 601. Ðer fende *Gregorius* se papa *Augurine* *Arcebiſceope pallium* on *Brýtene*. 7 þel monize godcunde laſeopaſ him to fultume :

A.D. 604. Ðer *Augurinus* gehalgod II. biſcopaſ. *Mellitum* 7 *Iurum*. *Mellitum* he fende to bodianne *Caſt-Deaxum* fulluht. 7 *Æpelbýpht* geſealde *Mellite* biſcop-ſetl on *Lundenſic*. 7 *Iurto* he ſealde biſcop-ſetl on *Hoſeſ-ceaſtne* se ýſ xxiv. mila fſam *Dorſit-ceaſtne* :

A.D. 606. Ðer poſþſende *Gregorius* ýmb tyn gear þæſ þe he us fulpht fende :

A.D. 616. Ðær Æþelbýrht. Cantwara cýning.
forðferde. ge æroft fulriht underfeng Engliſcra
cinga :

On þýrger cinger (Eadbalð) dagum. ge ylca Lau-
rentius arceb'. ge þar on Cent æfter Augurtime.
forðferde iv. Non. Febr. 7 he þar bebýrgeb be
Augurtime :. Se haliga Augurtime be hir halan
liue hine hadode to biſcobe. to þi þ Eriſter zela-
þung. þe þa zit þær nipe on Engla-lande. nane
hpile æfter hir forðgide næne butan arcebibiſcobe :.
Ða æfter him feng Mellit to arceb'-dome ge
þar ær biſcop of Lunden. þa purdon Lunden-
pape hæþene :

3 = g δ = k f = f p = z γ = s z = t γ = u

GLOSSARY.

The grammatical references are all made to the Anglo-Saxon Grammar and Compendium of Dr. Bosworth.

Observe that an *a* is frequently added, by paragoge, to the termination of adjectives and adjectival pronouns, and is considered by some grammarians to be emphatic; as eapfæra, *pious*; re eapfæra papa, *the very pious pope*; re ylca, *the very same*. (See Lye, Hickes, Bosworth, &c.) Rask, however, in his valuable Grammar, shows that this is merely the *definite form* of the adjective, since it is invariably preceded by the definite article. (See Thorpe's Translation.) In either case, all adjectives of this form follow the modifications of the second declension of nouns. (pītega.)

a. *always, for ever, aye.*

Abboð. Abbot. 1. m. *an abbot.*

abpoben. (p. p. of abnebian, *to take out.*) *taken out, plucked, freed, delivered.*

ac. *but, for.*

acennan. *to produce, beget, bear, bring forth*: p. p. acenneð. *born, begotten, descended.*

acrian. same as axian.

abl. 3. f. ail, ailment, disease.

abneogan. perf. abneaz, pl. abnuzon. *to suffer, endure, do, commit.*

abyðan. abyðban. *to kill, destroy.*

abylegian. perf. abylegobe. *to destroy, abolish, expiate.*

æfne. *ever, always.*

æfter. *after, concerning, according to.*

æftergeſta. 2. m. (æfter, *after*, ge, *to go*.) *a successor.*

æðer. *either.* æðer ge—ge. *as well—as.*

æht. 3. f. *possession, estate, property.*

Ælfræb. (æl, *all*, fræbe, *peace*; *all Peace* *. or ælf, *an elf*, fræb, *council*; *an elf in council* †.) *Alfred.*

Ælla. *Ella*, King of the Deiri.

ælfræmbe, -fræmbe. (æl, *all*, fræmbe, *same*.) *strange, foreign, alien, unsuitable*: (*alienus*.)

Ælmihtig. (æl, *all*, miht, *might*.) *almighty. The Almighty.*

ænlýp, -lþig. *single, one by one.*

ær. *ere, erst, before.* æroþ, *before.* æreft, *first.* ærðam, or ærðan, *ere that, antequàm.* ær beforan. *before.*

ærpenþaca. 2. m. (ærpenbe, *errand*, peccan, *to tell*.) *an ambassador, messenger, apostle.*

æreft. æroft. *first.* See ær.

ærfræft. (ar, *honour*, fræft, *fast*.) *honourable, good, pious, righteous.*

ærmoþgen. ærmoþigen. 1. m. (ær, *before*, moþgen, *morning*.) *before morning, early morning, dawn.*

æt. *at, by, near, to.* In composition, *from, of, out.*

ætþreban. p. p. ætþroben. (æt, *out*, þreban, *to take*.) *to take away, liberate, deliver.*

ætforan. (foran, *fore*.) *before.*

ætlutian. (lutian, *same*.) *to hide, lie hid.*

æðele. *noble, distinguished.*

æðelþopen. (þopen, *born*.) *noble-born.*

æðelþopennýtt. *noble-birth, nobility.*

Æpelþýht, -þýht. (eðele, *noble*, beoþht, *bright*, illustrious; *noble and illustrious*.) *Ethelbert.*

* Verstegan's Restitution.

† Sharon Turner.

æðelice. (lic.) *nobly*.

aƿanbian. p. p. aƿanbob. *to prove, experience, try*.

aƿyphc. *affrighted, afraid*.

aƿan. perf. ahte. *to possess, own, have*.

aƿen. (aƿan, *to possess*.) *own, private*.

aƿyltan. (ƿylt, *guilt, sin*.) *to be guilty of, to commit*.

ahebban. *to heave or lift up, raise, exalt*.

aheƿan. perf. ahoƿ. p. p. ahaƿen. *to lift up, exalt*.

ahpæbban. *to rid, save, deliver, rescue, redeem*.

alæban. p. p. alæb. *to lead, bring*.

Alleluia. (Heb.) *Allelujah*.

alýƿan. (lýƿan, *same*.) *to loose, redeem, deliver*.

an, anne, an, or æn, ænne, æn. The indefinite Article, *a, an, or one*, constantly used, in Anglo-Saxon, before consonants as well as vowels; as, an tƿeoƿ, *a tree*: on ðæpe anƿe tide, *at the very time*.

ana. (an.) *only, once*.

anb. *and*. In composition, *to, back, against, over against, before, in the presence of**.

anbetnýƿ. 3. f. *confession*.

anbƿapƿian. p. p. anbƿapƿob. (anb, *back, ƿƿeƿian, to swear†*.) *to answer*.

anbƿapƿu. 3. f. *an answer*.

anbƿeapb. (anb, *against, or before, ƿeoƿðan, to be*.) *present*; because persons *present* stand *against* or *op-*

* Dr. Jamieson contends that anb is not only equivalent to the Greek *αντι*; but, in its Gothic form, **ANÐA**, was probably its parent. See his *Hermes Scythicus*, on *αντι*, where the theory of Horne Tooke, as applied to anb, is ingeniously controverted. Undoubtedly, anb and *αντι* had a common origin.

† "It is probable that the primitive signification of ƿƿeƿian, was, simply, *to speak, loqui*." Junii Etymol. Anglic. But see also Hickes's *Thesaurus*, vol. i. p. 70.

- posite* each other*; thus, in Lat., *præsens* is *præ*, *before*, *ens*, (obs.) *being*.
- anþplite. 2. n. (anþ, *before*, plitan, *to look*.) *face, countenance*. Germ. antlitz.
- anþrýpan. (anþ, *back*, porð, *a word*.) *to answer*. Germ. antwort.
- Angel. 1. m. *an angel*.
- Angelcýnn. 1. n. (cýn, *kin, tribe, nation*.) *the English nation*.
- anzin, -zyn. 1. n. (anþ, *to*, zan, *to go*.) *a beginning*.
- Angli. (Lat.) *the Angles*.
- Angol. 1. m. *an Angle, Englishman*.
- anmoð. (an, *one*, moð, *mind*.) *one-minded, unanimous*.
- anmoðlice. (preced. and lic.) *unanimously*.
- anræðner. 3. f. (an, *one*, ræð, *counsel, intention*.) *constancy, perseverance, steadfastness*.
- anryn. 3. f. (anþ, *before*, reon, *to see*.) *face, countenance, aspect*. Germ. ange-sicht.
- Apostol. 1. m. *an apostle*.
- apostollic. (preced. and lic.) *apostolic*.
- aræpan. *to rear, build, erect*.
- Arcebiŕceop. 1. m. *archbishop*.
- Apela. *Arles*, a town in France.
- arenþan. *to send*.
- arpenþan. *to spend*.
- arŕigan. perf. arŕah. *to go, step, climb, ascend*.
- arŕeccan. p. p. arŕeht, *to stretch, extend, lay prostrate, overthrow*.
- apeþan. perf. apebðe. *to rage*.
- apearpan, -orpan. *to throw away or down, reject, renounce*.

* See Hickes's Thesaurus, vol. i. p. 69-70.

apenban. *to turn, translate, change.*

apeɾt. adj. *waste, empty, desolate.*

apeɾtan. p. p. apeɾte, -teb. *to waste, make desolate, destroy.*

axian. perf. axobe. *to ask.* Still preserved in several provincial dialects.

B'. contraction for Bɾcop.

bæpan. bepan. *to bear, produce, offer.*

be. bi. biɣ. *by, at, of, concerning, according to, in, near*.*

As a prefix, it is, in general, merely augmentative, though it sometimes imparts an active signification; as behabban, *to surround*, bezangan, *to perform*.

bealcan. *to pour out*: vulg., *to belch.*

beapn. l. n. *child, son, boy.* vulg. *bairn.*

bebeoðan. perf. bebeað. (boð, *a command.*) *to command, order.*

beboð. l. n. (boð, *same.*) *command, commandment, decree.*

bebýrgan. p. p. bebýrgeb. (býrgan, *same.*) *to bury.*

becuman. perf. becom. (cuman, *to come.*) *to come, happen, fall, befall.*

beɣangen. p. p. of beɣon. (ɣon, *to take.*) *taken, surrounded, begirt, clad.*

beɣeallan. *to befall, happen, fall.*

beɣopan. *before.*

beɣunan. perf. beɣnan. (ɣunan, *same.*) *to ask, question, learn.*

behat. l. n. (hat, *same.*) *a promise.*

behealban. perf. beheolb. *to behold, see, observe.*

behoɣian. perf. behoɣobe. *to behave, need, require.*

* See Jamieson on επi. Herm. Scythicus.

behneopfunz. 3. f. (hneop, *grief*; whence, *to rue*.) *repentance, penitence*.

ben. 1. f. *a prayer, petition, supplication*.

beon. *to be*.

bepæcan. p. p. bepæht. (pæcan, *same*.) *to deceive, defraud*.

bepeccan. (peccan, *to tell*.) *to say, tell, narrate*.

berittan, rather berettan. (be, *by* or *near*, rettan, *to set*.) *to place, possess, surround, beset*.

berstanban. (be, *by*, stanban, *to stand*.) *to stand by or over*; more frequently, *to occupy*.

betweox. betwýx. betwuxt. *betwixt, amongst*.

betweox þwum. *betwixt these, in the mean time, intereà*.

betwýh oþre. *amongst others*.

bepepan. perf. bepeop. (pepan, *same*.) *to weep*.

bibban. perf. bæb. *to pray, bid, request, entreat, beseech, demand, invite*.

biŷenŷa. 2. m. *an inhabitant*. From the same root as biŷenŷ, *worship*. Thus in Latin, colo, *to inhabit, cultivate, and to worship*.

biŷŷenŷ, more correctly biŷenŷ. (be, and ŷan, *to go*; or buŷan, *to till, cultivate*.) *worship*.

biŷleoŷa. 2. m. (biŷ, *by**, leoŷan, *to live*.) *food, provision, subsistence*.

binnon. (innon, *same*.) *within*.

biŷceop. biŷcop. 1. m. *a bishop*.

biŷceop-ŷetl. biŷceop-ŷtol. 1. n. (ŷetl, *seat*.) *a bishop's seat, or see, episcopal throne*.

biŷt. from beon.

bið. byð. beoð. from beon.

* See Jamieson on επι. Herm. Scythicus.

блѣт. 3. f. *bliss, joy, exultation.*

блѣтан. (блѣт.) *to rejoice, exult.* p. pres. блѣтаженѣ. *rejoicing, exulting.*

бoc. f. (plur. bec.) *a book.* Germ. buch.

бocлѣ. (preced. and лѣ.) *bookly, belonging to books.*

бocѣан. perf. бocѣѣ. p. pres. бocѣженѣ. (бoc, *a command.*) *to preach, proclaim, announce.*

бocунѣ. 3. f. (бoc.) *a preaching, proclamation.*

бpѣст. 3. f. *a breast.*

Бpѣотен. Бpѣтен. *Britain.*

бpунѣан. perf. бpѣхте. *to bring.*

бpѣѣѣ. бpѣѣѣ. 3. m. *a brother.* indeclinable in the singular.

бyженѣ. 1. m. (See бyженѣ.) *an inhabitant.*

бyрѣ. бyрѣ. бyрѣ. *a city.*

бyрѣѣѣ. pl. (бyрѣ, and ѣѣ, *an inhabitant*; from ѣѣ.) *inhabitants, townspeople, citizens.*

бyтѣ. бyтѣ*. *but, except, unless, without.*

бyчѣан. бyчѣѣ. *to buy.*

бyлѣѣѣѣѣ. 3. f. (бyлѣ? *simple, ѣѣ, mind †.*) *simple-mindedness, simplicity, meekness.*

Гантѣѣѣѣѣѣѣ. (бyрѣ, or бyрѣ, *a city.*) *The city of the Cantwara or Cantuarii, Canterbury.*

Гѣѣѣ. 1. m. *Cæsar, Emperor.*

ѣѣѣѣѣ. 3. f. (ѣѣѣѣ, *to sell, or buy, ѣѣѣ, a place.*) *a place of sale, forum, market.*

ѣѣѣѣ. ѣѣѣѣ. 3. f. *a city, town.*

* See Diversions of Purley on Бyтѣ.

† Junius derives this from бyлѣ, *the beak*, and ѣѣѣ, *white*, "referring to the *beaks* of young birds, then to their nature." See Bosworth's Dict. *sub voce*.

cepan. perf. cepte. *to take, betake, observe, keep.*

cepecniht. See cýpecniht.

cepeðing. (cypan, *to sell.*) *things for sale, goods, merchandize.*

cilbhað. 1. m. (cilb, *child, hab, state.*) *childhood.*

cýrce. 2. f. *a church.*

clæn. *clean, pure, innocent.*

clýpian. perf. clýpobe. p. p. clýpeb. *to speak, call, call upon.*

cnapa. 2. m. *a knave, boy, youth.* Germ. knabe.

cniht. 1. m. *a boy, youth, knight.*

Crýst. 1. m. *Christ.*

Crýsten. 1. m. *a Christian.*

Crýstenbom. 1. m. (bom, *office, state.*) *Christianity, Christendom.*

cuð. (cunnan, *to know.*) *known, certain.*

cþ' contracted for cþæð.

cþæpan. cþeðan. perf. cþæð. plur. cþæbon. *to say, speak, quoth.*

cpealm. 1. m. *qualm, sickness, pestilence, destruction, death.*

cpyðe. cpyðe. 1. m. *a word, saying.*

cyn. 1. n. *kin, family, tribe, nation.*

cýning. 1. m. (cyn *.) *a king.*

cýpecniht. 1. m. (cýpan, *to sell, cniht, a youth.*) *a youth offered for sale as a slave, a sale-boy.*

cýpman. cýþman. 3. m. (ceap, *cattle, property; or cýpan, to sell.*) *a chapman, merchant.*

cýppan. perf. cýpðe. *to return, turn away.*

cýðan. perf. cýðbe. cýbbe. (cuð, *known.*) *to make known, speak, relate, tell, testify.*

* Kemble's Glossary to Beowulf.

ðæðbot. 3. f. (ðæð, *action, deed*, bot, *compensation*.)
deed-reparation, repentance, retribution.

ðæg. 1. m. *a day.*

ðæghpamlíc. (ðæg.) *daily.*

ðægþeplic. (ðæg.) *daily.* ðægþeplic ðæg, *this very day.*

ðæl. 1. m. *deal, part, region.*

ðeað. 1. m. *death.*

Deiri. *the Deiri*, occupying Lancashire, Yorkshire,
 Westmoreland, Cumberland and Durham.

ðema. 2. m. (ðom, *doom*.) *a judge, governor.*

ðeofol. ðeofl. 1. m. *The devil.*

Depe. *the Deiri.*

ðeð. *doth*, from ðon.

ðiaconhað. 1. m. (hað, *office, state*.) *deaconhood.*

ðim. *dim, dark.*

ðom. 1. m. *doom, judgement, power.* As a termination,
 it denotes *power, office, state, authority, right.*

ðon. *to do, make.*

Dorþit-ceaſter. *Dorobernia. Canterbury.*

ðrohtnian. perf. ðrohtnobe. *to converse, live, behave.*

ðrohtnung. 3. f. *conversation, society, life, conduct.*

ðrýnc. 1. n. *drink.*

ðpelian. p. pres. ðpeligenbe. (ðpýlb, *sin*.) *to err.*

ðýrſtiſneſ. 3. f. (ðearpan. ðýrpan, *to dare*; or ðýrſtiſ,
daring.) *presumption, arrogance.*

ea. 3. f. *water, a river.*

eac. *eke, also, moreover.*

eaca. 2. m. (eac.) *an addition, increase.* to eacan, *as an
 addition, moreover, besides.*

eaðig. (eað, *happiness*.) *happy, blessed.*

eaðmoðlice. (eað, *gentle*, moð, *mind*.) *humbly.*

eahtatiſ. (eahta, *eight*.) *eighty.*

eal. *all.*

ealb. comp. ylþne. superl. ylþeƿt. (ylþu, *age.*) *old, ancient.*

ealþop. 1. m. (ealb, *old.*) *an elder, chief, prince, leader, abbot.*

ealh. *altogether.*

eallunga. *totally, quite, altogether, entirely.* omnind.

ealmihtig. See Ælmihtig.

ealonð. See igranð.

eapfæƿt. (eƿe, *awe*, fæƿt, *fast.*) *pious, religious.*

ece. *eternal.*

eblean. 1. n. (eb, *back*, lean, *a loan.*) *a reward, recompense.*

eƿenýrfeƿearþ. 1. m. (eƿen, *even*, ýrfe, *inheritance*, ƿearþ, *ward, keeper, possessor.*) *co-heir.*

eƿne. *lo ! behold ! ecce !*

eƿrtan. (eƿrt, *a hastening.*) *to hasten.*

eƿt. *again, after.* In composition, *again, back again* : eb has the same import ; and both answer to the Latin *re.*

ehtnýr. 3. f. (ehtan, *to persecute.*) *persecution.*

enðe. 1. m. *an end.*

enðung. 3. f. (enðe.) *ending, end, death.*

engel. 1. m. *an angel.*

Engelcýnn. See Ængelcýnn.

Engla-land. *the land of the Angles. England.*

englelic. (engel, *an angel.*) *angelic.*

Englisc. *English.*

Engol. See Ængol.

eode. from ƿan.

eopnoƿtlice. (eopnoƿt, *earnest.*) *earnestly, diligently ; so, now, therefore.*

eopðe. eapð. 2. f. *the earth.*

eop. from ðu.

eopep. *your.*

epcehab. 1. m. (epce, *arch*, hab, *office, state*.) *the archiepiscopal dignity.*

ertfull. (ert, *love, devotion*, full, *full*.) *devout, kind.*

eðel. 1. m. *a country, region.*

fæber. 1. m. *a father.*

fæbera. 2. m. *an uncle by the father's side.*

fæger. *fair, beautiful.*

færlíc. (fær, *sudden, dreadful*.) *sudden, unexpected.*

fært. *fast.* In composition, both as a prefix and postfix, it denotes *firmness, stability, tenacity*; and is still retained in such phrases as "*fast-by, fast-asleep, to hold fast.*" Probably the perfect tense of some obsolete root of færtian, *to fasten.*

færten. 1. n. *a fast, fasting.*

fært-hafob or hæfel. (fært, *fast*, hafan, same as hæbban, *to have*.) *fast-having, retentive, tenacious.*

fær. 3. f. (faran, *to go*.) *a journey, expedition, departure*; hence *fare.*

faran, perf. færbe. *to go, journey, depart.*

færelb. færelb. 1. m. (faran.) *a journey.*

fælb. (fælbān, *to fold*; as, in Latin, *duplex, triplex*, &c.; from *plico*.) *fold*; only used in composition.

fællan. p. pres. fællenbe. *to fall.*

fæccan. *to fetch.*

fela. *much, many.*

fengan. See fon.

fæor. *far.*

fæorh. 1. *life, countenance.*

fæorð. (fæoper, *four*.) *fourth.*

fæopertiz. (fæoper.) *forty.*

fifta. (fir, *five*.) *fifth.* fifta fæber, *fifth father, a great grandfather's grandfather.* Lat. *atavus.*

pleam. 1. m. (pleon, *to flee.*) *flight.*

pleon. perf. fleah. *to flee, fly.*

pleopenbe. (pres. p. of fleopan, *to flow.*) *flowing.*

folc. 1. n. *folk, people.* Germ. volk.

fon. perf. feng. *to take, receive, undertake, begin.*

for*. *for, instead of, by reason of, in respect of, on account of.*

fope. See Note on for.

foreþæb. (fope, *forth*, fæcgan, *to say.*) *foresaid.*

forþiþan. perf. forþear. (for, *forth* or *away*, iþan, *to give.*) *to give, grant, forgive, pardon.*

forþýtel. (for, and ýtan, *to pour out.*) *forgetful.*

forhæfeþnýr. 3. f. (for, *privat.* and hæbban, *to have.* abs-tineo.) *abstinence, continence.*

forhogian. p. pres. forphoziþende. (for, *privat.* and hogian, *to be anxious about.*) *to neglect, despise.*

forhtung. 3. f. *fear.*

forþlætan, -letan. (for, and letan, *to let, permit.*) *to permit, suffer, leave, forsake, abandon.*

forþaðian. (fope, and hpaþian, paþian, *to hasten.*) *to go before, prevent, anticipate, seek beforehand.*

* Horne Tooke considers for the same with "the Gothic substantive **FAIKINA**, *Cause*, and that it invariably signifies *Cause* and nothing else." See Divers. of Purley, vol. i. p. 366. But Dr. Murray derives for or fope from **FAKAN**, *to go*, and traces out its simple signification as being—*before in time, place, and circumstances*, and, in compounds, *forth* or *forward*, and *before*. Hist. Europ. Lang., vol. ii. p. 23. But "when the particle has a *privative* signification, it probably represents the Gothic *fra* : also in forþiþan, Flem. *vergeeven*, *to forgive* ; which are the collaterals of **FRAGIFAN**." See Taylor's Additional Notes to the Diversions of Purley, p. xv.

- ƿorƿrigan. (ƿor, and rigan, *silence*.) *to be silent, pass over in silence.*
 ƿorðam, -an. sometimes ƿorðon. *for that, since, because.*
 ƿorðam þe, or ƿorðan þe. *for that that, because, because that.* Fr. *de ce que.*
 ƿorðfaran. perf. ƿorðferbe. (ƿorð, *forth, away*, faran, *to go*.) *to go forth, depart, die.*
 ƿorðganzan. p. pres. ƿorðganzenb, -zenge. (ganzan, or zan, *to go*.) *to go forth, spread abroad.*
 ƿorðrið. 1. m. (ƿorð, *forth, away*, rið, *journey*.) *death, departure.*
 ƿor-ƿel. *much, greatly.* ƿor ƿel menige, *very many.*
 ƿorpyrb. 3. f. (ƿor, *away*, and pyrb, *fate*.) *death, destruction, ruin.*
 ƿræterian. p. p. ƿræterob. (ƿrætu, *a decoration*.) *to fret, adorn.*
 ƿram*. *from, by.*
 ƿrancan. *the Franks; the free people.*
 ƿreġnan. perf. ƿræġn. ƿræġn. *to ask, enquire.*
 ƿremian. *to accomplish, perfect, profit, benefit, avail.*
 ƿreolice. (ƿreo, *free*.) *freely.*
 ƿfulluht. 1. m. *baptism.*
 ƿulfrimeb. (full, full, ƿremian, *to accomplish*.) *perfect.*
 ƿulfrimeblice. (preced. and lic.) *perfectly.*
 ƿultum. 1. m. *aid, help, a helper.*
 ƿulpiht. same as ƿulluht.
 ƿurðor. *further.*
 ƿylrt. f. *help, assistance, succour.*
 ƿylrtan. (ƿylrt.) *to help, assist.*

* ƿram or ƿrom is the Gothic **𐍂𐍋𐍋𐍄**, *Beginning, Origin*, and signifies *Beginning*. Divers. Purley, vol. i. p. 342.

fýrþlen. (fýr, fær, *far*, from fapan.) *long, distant*.
fýrþr. 1. m. *a time, space, period*.

ge. As a prefix, sometimes communicates a metaphorical signification; as hýpan, *to hear*; gehýpan, *to obey*. It also assists in forming collective nouns; as gebroþru, *brethren*; gemazar, *kindred*; gelaðung, *an assembly*. At a later period it was changed into y; as geclyþob, *y-cleped*.

ge. *and, also*. ægðer ge—ge, *as well—as*; both—and.

ge. from ðu. *ye*.

geanþrappian. (See anþrappian.) *to answer*.

geanþrýrðan. p. p. geanþrýrð. (See anþrýrðan.) *to answer*.

geap. 1. n. *a year*.

geapian. (ap, *honour, compassion, pity*.) *to pardon, spare*.

geapnian. geeapnian. perf. gearnobe. geeapnobe. *to earn, gain, obtain, deserve*.

gearo, -ru, -re. *ready, prepared*.

gearpurðian. perf. gearpurðobe. (ap, *honour*, peorð, *worthy*.) *to honour, respect, reverence*.

gebeb. 1. n. (bibban, *to pray*.) *prayer, devotion*.

gebigan. perf. gebigbe. p. p. gebigeb. (bigan, *to bow*.) *to bend, incline, turn, convert*.

gebrunzan. p. p. gebroht. (brunzan, *same*.) *to bring*.

gebroðor. 3. m. *a brother*. plur. gebroðru, -ra. *brethren*.

gebýrnung. 3. f. (býrn, *same*.) *an example*.

geceorā. perf. gecear. (ceorā, *same*.) *to choose*.

gecīzan, -cýzan. p. p. gecīgeb, -cýgeb. (cīzan, *same*.) *to call, name*.

gecneopblæcan. perf. gecneopblæhte. (cneopb, *skilful, diligent*, and læcan.) *to study*.

ȝecnȳpðnȳȝ, -cneopðnȳȝ. 3. f. (cneopð, *diligent.*) *study, care, diligence, sincerity.*

ȝecuman. perf. ȝecom. (cuman, *to come.*) *to come, come together.*

ȝecupan. p. p. ȝecopen. (cupan, *same.*) *to choose, elect.*

ȝecpeme. (cpeman, *to please.*) *pleasing, gratifying.*

ȝecȳnð. 1. n. (cȳn.) *nature, generation, kind, mode, state.*

ȝecȳnðe. adj. *natural, innate.*

ȝecȳppan. (cȳppan, *same.*) *to turn, turn away, return, repent.* p. p. ȝecȳppeð, *converted, repentant, penitent.*

ȝecȳppeðnȳȝ. 3. f. *a turning away, conversion.*

ȝebaȝnian. perf. ȝebaȝnobe. p. p. ȝebaȝen. (baȝnian, *same.*) *to become, to be proper*; generally used impersonally.

ȝeþeorȝ. 1. n. (þeorȝ, *same.*) *tribulation, labour.*

ȝeþihtan. perf. ȝeþihte. (þiht, *arrangement, command.*) *to arrange, dictate, prepare, compose.*

ȝeþreȝeðnȳȝ. 3. f. (þreȝan, *to trouble, harass.*) *trouble, tribulation.*

ȝeþpola. 2. m. (þpola, *same.*) *error.*

ȝeȝenlæcan. (ȝen, *even, equal*, and læcan.) *to imitate.*

ȝeenðebȳpðan. perf. ȝeenðebȳpðne. (enðebȳpðniȝ, *order.*) *to ordain, appoint.*

ȝeenðunȝ. 3. f. (enð, *end.*) *end, period, death.*

ȝeȝæȝtnian. perf. ȝeȝæȝtnobe. (ȝæȝtnian, *same.*) *to fasten, fix, retain.*

ȝeȝeaxe. same as ȝeȝeaxob.

ȝeȝeaxob. (ȝeax, *hair.*) *haired, having a profusion of hair.*

ȝeȝepa. 2. m. (ȝapan, *to go.*) *a companion, colleague, associate.*

ȝeȝnemian. perf. ȝeȝnemobe, -mebe. (ȝnemian, *same.*) *to effect, complete, accomplish.*

- zefullhan. p. p. zefulloþ. (fullhan, *same.*) *to baptize.*
 zefultumian. (fultum, *aid.*) *to aid, help, assist.*
 zefyllan. (fýllan, *same.*) *to fill, fulfill.*
 zefýrn. (fýrn, *far.*) *anciently, formerly.*
 zeglenzan. perf. and p. p. zeglenþe. (zlængc, *pomp.*) *to adorn, ornament.*
 zegobian. perf. zegobobe. (zobian, *to assist, make better, from zob, good.*) *to help, assist, enrich, endow.*
 zegripan. p. p. zegripen. (gripan, *same: whence, to gripe.*) *to seize.*
 zehabian. perf. zehabobe. p. p. zehabob. (habian, *same, from hab, office, state.*) *to ordain, consecrate.*
 zehalgian. p. p. zehalgob. (halgian, *to hallow, from halig, holy.*) *to ordain, consecrate.*
 zehatan. p. p. zehaten. (hatan, *to call.*) *to call, bid, promise.*
 zehpær. (hpær, *where.*) *every where.*
 zehpýlc, -hþlc. (hpýlc, *who, which, whilk.*) *every one, each, all.*
 zehýrnþumian. (hýrn, *to hear.*) *to hear, obey.*
 zelæccan. perf. zelæhte. (læccan, *to seize.*) *to take, seize, apprehend.*
 zelæðan. p. p. zelæð. (læðan, *same.*) *to lead, bring.*
 zelæpeþ. (p. p. of zelæpan, *to teach.*) *taught, learned.*
 zelaðunz. 3. f. (zelaðian, *to call together.*) *a congregation, assembly, church.*
 zeleafa. 2. m. (leaf, *same.*) *leave, permission, belief, faith.*
 zeleaffull. *believing, faithful.*
 zelic. *like, equal.* hīz zeliça, *his like, equal, peer.*
 zeliçian. perf. zeliçobe. *to like, please, delight: frequently used impersonally.*
 zelumpan. perf. zelamp. p. p. zelumpen. *to happen: generally used impersonally.*

- zelurɥfulhan. perf. zelurɥfullobe. (lurɥ, *lust, pleasure.*)
to please, delight: frequently impers.
 zelyʃan. perf. zelyʃbe. *to believe.*
 zemahlic. (zemah, *same.*) *eager, earnest, importunate,*
persevering.
 zemahnɣʃʃ. 3. f. *importunity, perseverance.*
 zemetan. p. p. zemet. (mot, *a meeting, assembly.*) *to*
meet, find.
 zemunan, -mɣnɣian, -mɣnan. perf. zemunbe, -mynte.
 (mɣnt, *remembrance, from mɣnb, mind.*) *to remem-*
ber, recollect.
 zeminb. 1. n. (mɣnb.) *the mind, memory.*
 zeneabian. p. p. zeneabob. (neab, *need, necessity.*) *to force,*
compel.
 zenemnan. p. p. zenemneb, -nb. (nemnan, *same.*) *to*
name, call.
 zenepian. p. p. zenepob. (nepian, *same.*) *to free, deliver,*
rescue.
 zenihɥrumlice. (zenoh, *enough.*) *plentifully, abundantly.*
 zenıman. perf. zenom, -nam. p. p. zenumen, -nummen.
 (nıman, *same.*) *to take, take away.*
 zenoz. zenoh. *enow, enough, sufficiently.*
 zeozob, -zuob. 3. f. (zeonz.) *youth.*
 zeonb. *yond, beyond, through, after.*
 zeonz. *young, youthful.*
 zeonzlic. (zeonz.) *young, youthful.*
 zeopenian. perf. zeopenobe. p. p. zeopenob. (openian,
same.) *to open.*
 zeopn. *eager, earnest, anxious, diligent, zealous*: hence
yearn.
 zeopnful. *fervent, eager, anxious, zealous.*
 zeopnfullice. comp. zeopnfullicop. *earnestly, anxiously,*
diligently, zealously.

- ȝeornlice. *earnestly, anxiously, zealously.*
 ȝeornunȝ. ȝearnunȝ. *a yearning, anxious desire; an earnest.*
 ȝeƿeca. 2. m. (ƿecan, *to rule.*) *a præfect, commander, general.*
 ȝeƿeccan. p. p. ȝeƿehte. (ƿeccan, *to reck, care.*) *to tell, explain, show, reckon, number.*
 ȝeƿeoƿð. 1. n. *language, tongue.*
 ȝeƿihtlæcan. p. p. ȝeƿihtlæht, -leahht. (ƿiht, *right*, and læcan.) *to set straight, correct, amend, justify.*
 ȝeƿælglice. (ƿælg, *happy.*) *happily.*
 ȝeƿcylban. (ƿcylb, *a shield.*) *to shield, defend, protect.*
 ȝeƿeon. perf. ȝeƿeah. p. p. ȝeƿepen. (ƿeon, *same.*) *to see.*
 ȝeƿetan, -ƿettan. perf. ȝeƿet, -ƿette. p. p. ȝeƿet, -ƿette. (ƿettan, *same.*) *to set, appoint, place, possess.*
 ȝeƿeðan. p. p. ȝeƿeðeb. *to speak, testify, attest, confirm.*
 ȝeƿiht. ȝeƿyhð, 3. f. (ƿeon, *to see.*) *sight, vision, aspect, presence.*
 ȝeƿunȝan. p. p. ȝeƿunȝen. (ƿunȝan, *same.*) *to sing.*
 ȝeƿlaȝan. perf. ȝeƿloh. p. p. ȝeƿlaȝen. *to strike, slay; ȝe ȝeƿlaȝen, the person attacked.*
 ȝeƿtanban. perf. ȝeƿtob. (ȝe, *against*, ƿtanban, *to stand.*) *to attack, seize.*
 ȝeƿtillan. perf. ȝeƿtilbe. (ƿtillan, *same.*) *to still, restrain, assuage, mitigate.*
 ȝeƿunðfullice. (ƿunð, *sound, safe.*) *safely, prosperously.*
 ȝeƿƿican. perf. ȝeƿƿic. ȝeƿƿac. *to cease, discontinue, desist from.*
 ȝeƿƿinc. 1. n. *labour, toil, fatigue, tribulation.*
 ȝeƿƿutelian. perf. ȝeƿƿutelobe. p. p. ȝeƿƿutelob. (ƿƿutel, *manifest.*) *to manifest, exhibit, make known, show forth.*
 ȝeƿyhð. from ȝeƿeon. *he sees.*

zerjýllan. perf. zerealbē. (jýllan, *same*.) *to give, present, deliver, sell.*

zeteal, -tæl. 1. n. (See zetellan.) *a number; hence tale.*

zetellan. p. p. zetealb. (tellan, *to tell, number*.) *to number, reckon.*

zetimbrian. perf. zetimbrobe. (timber, *timber*.) *to build, construct.*

zetozen. (teon, *to draw*.) *drawn out, instructed, completed; ꝥa zetozen, so learned, so accomplished.*

zetýan. p. p. zetýb. *to show, teach, instruct.*

zēpařian. zēpařizean. perf. zēpařobe. *to permit, suffer, consent to.*

zēpencean, -can. p. p. zēpoht, -þuht. (ðencan, *same*.) *to think, consider.*

zēðeoban. (ðeoban, *same*.) *to join, unite.*

zēþincð. 3. f. (þincð, *elevation, summit*.) *honour, dignity.*

zēðunzen. (zēðean, *to flourish, prosper**.) *illustrious, pious, distinguished.*

zeuþeþan. perf. zeuþeþob. (uþeþ, *over*.) *to elevate, exalt.*

zeunnan. (unna, *leave, permission*.) *to grant, permit.*

zēpařan. m. pl. (pařu, *an inhabitant; from þeþ*.) *citizens, inhabitants.*

zepealban. perf. zepeolb. (pealban, *to wield*.) *to rule, govern, hold, possess.*

zēpenban. perf. zēpenbe. (penban, *to wend, go*.) *to change, go, depart.*

zeþeopcan. perf. zēþeophce. (þeopc, *work*.) *to work, perform, celebrate.*

zeþeopðan. perf. zēþeapð. p. p. zēþeopðen. (þeopðan, or þýpðan, *same*.) *to be, to be made or done.*

* See Lye, sub voce. Elsewhere he derives zēðunzen from zēðingian, *to obtain*.

zephlian. perf. zephlnobe. (pilla, *the will.*) *to desire, long for.*

zephlnunz. 3. f. (pilla.) *desire, appetite.*

zephlice. (pır, *wise.*) *wisely, prudently: also certainly, indeed, especially.*

zephica. 2. m. (pıtan, *to know.*) *witness.*

zephitan. perf. zepat. zephic. *to depart.*

zephitnian. (pıte, *punishment.*) *to lament, bewail, repent.*

zephut. 1. n. (pıut, *same.*) *a writ, writing, letter, epistle.*

zephuna. 2. m. (puna, *same.*) *custom, wont, practice, rite.*

zeyrian. (ypıe, *ire, anger.*) *to be angry with, to punish.*

zıfu. 3. f. (zıfan, *to give.*) *a gift, favour.*

zılb. 1. n. *tax, tribute, pay; worship.*

zıpla. zýpla. 2. m. *a robe, vestment, garment.*

Łob. 1. m. *God.*

zob. *good.*

zobcunb. (Łob, *God, cýn, kin.*) *divine.*

zobrpellhan. (zob, *good, rpell, history, tale, message: ευ-αγγελιον: gospel.*) *to preach the gospel, to preach.*

zob. 1. n. *gold.*

zıam. 2. m. *anger, indignation.*

zıecııc. *Greekish, Greek.*

zımenian. perf. zımenobe. *to allude to, play upon or with.*

zýı. zıı. (zıfan, *to give*.*) *if.*

zýlt. 1. m. *guilt, fault, crime, sin, debt.*

zým. 1. m. *a gem.*

zýman. *to care, take care. zýmenne bon. to exercise or manifest care or anxiety.*

zýı. (ετι†.) *yet, still. zýı đa. yet, as yet, yet then, moreover.*

* See Diversions of Purley.

† Herm. Scythic.

habban. perf. hæfþe. p. p. hæfþ. *to have.*

hab. 1. m. *head, height, office, dignity.* As a postfix, it denotes *order, office, degree, state, quality, &c.*, and is the origin of the modern terminations *hood* and *head*: as ppeorþhab, *priesthood.*

habian. perf. haboþe. (hab*) *to ordain, consecrate.*

habung. 3. f. (hab.) *ordination, consecration.*

Þælenb. 1. m. (hælu, *health.*) *the Healer, the Saviour.*

hælu. 3. f. (hal, *sound.*) *health, healing, salvation, safety.*

hæf. 3. f. *command, precept, mandate.*

hæðen. *a heathen, pagan.*

hæðennýr. 3. f. *heathenism.*

hæðenryçe. 1. m. (ryçe, *state.*) *heathenship, heathenism.*

hal. *hale, whole, sound.*

halga. more properly halg. (hal, *sound.*) *holy, sacred.*

halgena. gen. plur. of halga.

halrian. perf. halroþe. (halr, *the neck?*) *to entreat, beseech, call to witness.*

hanb. 3. f. *the hand.*

hatan. perf. hætt. p. p. hatte. haten. *to call, name, command*: whence *hight.*

he, heo, hit, or hýt. *he, she, it.*

heah. *high.*

healban. perf. heolb. p. p. healben. *to hold.*

heapþnýr. 3. f. (heapþ, *hard.*) *hardness, obduracy.*

heoþob. (p. p. of heaþan.) *heaved, raised up*: as an adj. *chief, principal, head.*

heoþon. 1. m. (heaþan, *to heave, lift up, heaþen, heaved.*) *heaven.*

heoþonlic. *heavenly, celestial.*

* See Note on hab in the Glossary to Kemble's Translation of Beowulf.

- heofung. 3. f. *lamentation*.
 heom, for him, dat. plur. of he.
 heopa. for hīpa, gen. plur. of he.
 heorte. 3. f. *the heart*.
 hep. *here, in this year, at this time*.
 heþegenðlice. (heþian, to praise.) *laudably*.
 hīþen. *hither*.
 hine, from he.
 hīp. 1. n. *hue, complexion, appearance, form*.
 hlaðan. perf. hloð. *to lade, take up as with a ladle, draw in, imbibe*.
 hlīra. 2. m. *fame, reputation, humour, opinion*.
 hoþ. *a house, a cave*.
 hoþian. perf. hoþobe. *to study, meditate, consider, be anxious about, care for*.
 hræðlice. (hræð, swift.) *swiftly, speedily, quickly, suddenly*.
 hraðe. *quickly, early, soon**. Of this word, *rather* is the compar.
 hreofung. hreopfung. 3. f. (hreoþ, grief.) *penitence, repentance*.
 Droþe-ceaþter. *Rochester*.
 hu. *how*.
 huþu. *a little, at least*.
 Ðumbpa. 2. m. *the river Humber*.
 huñð. *a hundred*. Expletive, when prefixed to the numerals from 70 to 120†.
 humz. 1. n. *honey*.
 hupu. *moreover, at least, only*.

* "The *rathe* primrose that forsaken dies." Milton's *Lycidas*.

† Lye's Dict. sub voce; and the Glossary of Junius to the *Mæso-Gothic Gospels*.

huf. 1. n. *a house.*

hpæt. (neut. of hpa.) *what.* hpæt ða. *what then ; therefore, thereupon.* ꝥpa hpæt ꝥpa, *so what so, whatsoever.*

hpæðeꝥ — ꝥe. *whether — or.*

hꝥil. 3. f. *a while, time, period, interval.* ða hꝥile ; *the while, at the time*.*

hꝥilc. hꝥýlc. *who, which, whilk, what, every one.* hꝥýlce hꝥu, *some few.*

hꝥit. *white.*

hꝥon. *a little, somewhat.* paullulum, aliquantum.

hý. for hī. accus. fem. of he.

Ic. *I.*

ībel. *idle, vain, empty, useless.*

īgland. 1. n. (frequently ealand, from ea, *water*, land, *land.*) *an island.*

incunb. (in, in, cunnan, *to know.*) *well-known, internal, inward.*

inꝥæp. m. (in, in, ꝥapan, *to go.*) *an entrance.*

intinga. 2. m. *cause, reason, sake, pretext, fault.*

inneapb. innepeapb. *inward.*

īꝥ. from ꝥeꝥan. *to be.*

īꝥopia. (Greek.) *history.*

īu. *formerly, of old.* īu æꝥ, *formerly ; whence, yore.* ða īu, *even then.* jam tum.

la. *la ! oh ! lo ! behold !* sometimes interrogative and enclitic.

lac†. *a gift, present, offering.*

læcan. (from lc, quasi lcan.) In the termination of

* "Then go—but go alone *the while.*"

† "Of all genders." Thorpe's *Analecta.*

verbs frequently implies *similitude* or *approximation*, as *eƿenlæcan*, to *imitate*, *equal*.

lanb. 1. n. *land*, the *earth*, *ground*, a *region*, *country*.

lange. adv. (lang, *long*.) *long*. lange æp. *long before*.

langrum. *longsome*, *long*, *tedious*, *slow*.

lap. 3. f. *lore*, *learning*, *doctrine*, *advice*.

lapeop. 1. m. (lap.) a *teacher*, *master*, *instructor*.

leapeb. (from leob; as λαϊκος from λαος.) *lay*, *not clerical*.

Leben. *Latin*.

leob. 3. f. a *people*, *province*, *nation*.

leoƿ. (lufian.) *loved*, *beloved*. leoƿeƿt. leoƿoƿt. *most beloved*, *dearly beloved*.

leoƿian. lýbban. perf. leoƿobe. (lyƿ.) *to live*.

leoht. adj. (leoht, subst. *light*, lux.) *light*, *pure*, *bright*, *shining*.

Letania. (Lat.) *litany*.

lic. 1. n. a *body* (*dead*), a *corpse*, *flesh*.

lic. (from lic, a *body*.) As a terminal suffix, it denotes *affinity* or *likeness*, and is the parent of the modern terminations *like* and *ly**.

lichama. 2. m. (lic, *shape*, *body*, ham, a *covering*†.) a *body* (*living*), *flesh*.

* According to Dr. Murray, the Gothic **ΛΕΙΚ**, a *body*, probably first signified *shape* or *form*, from an obsolete root denoting, primarily, *to lay*, and, then, *coincidence* or *agreement*. That which *agrees* with another is *similar*, and *similarity*, in matter or mind, was expressed by **ΛΕΙΚ** or lic. Lic and the terminal *lie* and *le* of many Latin words and *lich* in German, appear frequently to have the signification of *hold*, *possess*, or *pertain to*. (See Hist. Europ. Lang.) To this it may be added, that, in Greek, the terminal εἶδος and εἶκελος, corresponding with the Gothic **ΛΕΙΚ** and Anglo-Saxon lic, are from εἶδος, a *form*, and εἰκων, an *image*.

† Murray's Europ. Lang.

lician. perf. licobe. *to like*; also impers. *to please*.

lyf. lyf. 1. n. *life*.

lyfan. (lyf.) perf. lyfoþe. 3. pers. plur. lyfþon. lyfþon. *to live*.

lye. same as lyf. be hyr halþan lye. *in his sound life; in the prime of life*.

lof. 1. n. *praise*.

lyfan. perf. lyfoþe. (lyfu.) *to love*.

lyftýme. (lyfu, *love*, týman, *to teem, bring forth*.) *lovely, pleasant, delightful*.

lyfu. 3. f. *love, affection*.

Lunþen-pape. (papu, *an inhabitant*.) *the inhabitants or citizens of London*.

Lunþen-pic. (pic, *a dwelling, abode, retreat*; vicus; a frequent termination of the names of places.) *London*.

lybþenþe. p. pres. of lybþan. See leofian.

lyfneþ. 3. f. (lyfan, *to permit, grant*.) *leave, permission, liberty*.

ma. *more*.

mæg. mæg. 1. m. *a relation, kinsman, ancestor, parent*.

mægen. 1. n. *main, might, strength, power, virtue*.

mægð. 3. f. (mæg, *a relation*.) *family, race, province, nation*.

mæpe. *great, distinguished, exalted, illustrious, supreme*.

mæprian. (mæpe.) *to magnify, exalt, glorify*.

mæppe-peaf. 1. n. (mæpþa, *mass*, peaf, *robe*.) *the mass robe or sacerdotal garment*.

maþan. *to be able*. indef. mæg. *may*. perf. miht. *might*.

man. 1. n. *evil, wickedness, sin, crime*.

man. mann. 3. m. plur. men and manna. *a man*.

man. (indeclinable.) *one, any one*; like the French *On*; as, man *ƿæbe*; on dit; *they said*.

manƿealm. 1. m. (man, *evil*, ƿealm, *qu沿海*, *sickness*.)
a terrible disease, plague, pestilence.

manƿullce. (man, *wickedness*.) *wickedly, sinfully*.

manian. ƿerf. manobe. *to advise, admonish, warn, exhort*.

manig. mænig. *many*. menigeo. menigu. *the many, a multitude*.

manigfealb. mænigfealb. (manig, *many*, fealb, *fold*.)
manifold.

mannigenne. from manian.

mape. *more: greater*.

martȳp. martȳp. 1. m. *a martyr*.

me. from ic.

meb. 3. f. *meed, reward*.

mennigc. (man.) *human: a human being, man*. Germ.
mensch.

mete. mette. 1. m. *meat, food*.

micclum. mȳclum. *much, greatly, earnestly*.

micel. mȳcel. *mickle, much, great*.

miþ. *with*.

miþþaneapþ, -geapþ*. 1. m. (miþþ, *mid, middle*, eapþ,
earth.) *the earth, world*.

miþþaneapþlic. *earthly, worldly, temporal*.

miht. See maȝan.

mil. 3. f. *a mile*.

miþþheopte. (miþþ, *mild*, heopte, *heart*.) *mild-hearted*.

miþþheoptner, -nȳt. 3. f. *mild-heartedness, mercy*.

* "The earth or world was so named on account of the Teutonic belief that it was formed in the void between the worlds of perpetual fire and perpetual frost." Murray's *Europ. Lang.*

miltŕian. (miltŕ, *mercy, pity*.) *to pity, compassionate, be merciful.*

miltŕunŕ. 3. f. *mercy, compassion.*

min. *my.*

mob. 1. n. *mood, mind.*

mობոյ. 3. f. *a mother.* mობոյ. mობոյ. *mothers.*

monab. (from momian, same as manian.) *advised.*

monđ. monađ. 1. m. *a month.*

mopŕen. mopuŕen. 1. m. *morning.*

mort. (defective.) *must, might, or ought.*

mot. (defective.) *I may, can, or am able.*

munuc. munec. 1. m. *a monk.*

munuchab. 1. m. (hab, *state*.) *monkhood.*

munuclic. *monklike, monkish, belonging to a monk.*

munuclŕ. 1. n. (liŕ, *life*.) *monastic life, a monastery.*

muđ. 1. m. *mouth.*

mycelnŕŕ. 3. f. (mycel.) *greatness.*

mŕneŕunŕ. 3. f. *advice, admonition, exhortation.*

mŕnŕŕen. 1. n. *a minster, monastery.*

næŕpe. (ne æŕpe.) *never.*

næn. nænne. (ne æn. ne ænne.) *no one,*

næpe. (ne pæpe.) *might not be.*

næŕ. (ne pæŕ.) *was not.*

nama. 2. m. *a name.*

nan. (ne an.) *no one, none.*

nate. *not.*

nateŕhpon. (nateđæŕ hpon.) *not this little, by no means, on no account.*

ne. *not, neither.*

nemnan. p. p. nemneb. (nama, *a name*.) *to name, call.*

next. (superlat. of neah, *nigh*.) *nearest or next. æt nextan, at the next, at last.*

nighþorþen. (neah, *near*, *lately*, or nīp, *new*, hþeorþan, *to turn*.) *newly* or *lately* converted.

millan. nýllan. perf. nolbe. (ne þillan, ne þolbe. Lat. nolle. i. e. ne velle.) *to be unwilling, not to will, to nill* *.

nīȝ. nȝȝ. (ne īȝ.) *is not*.

nīp. *new*.

nīpan. (nīp, *new*.) *lately, recently*.

nu. *now*.

orþ. *of, from, out of*.

orþaxian. perf. orþaxobe. (axian, *to ask*.) *to ask of, learn by asking*.

orþcuman. perf. orþcumon. (cuman.) *to come from, to be derived from*.

orþen. *over, above, upon*.

orþeac. 2. m. (orþen, and eaca, *an addition*.) *remainder, overplus, surplus*.

orþerīȝan. perf. orþerītah. (orþen, *over*, īȝan, *to climb, ascend*.) *to pass over, excel, exceed, surpass*.

orþan. (ȝan, *to go*.) *to go forwards, go out; to go against, require, demand, seek, request*.

orþettan. p. p. orþet. (orþ, *over* or *against* †, ȝettan, *to set*. Lat. op-pono, op-primo.) *to oppose, oppress, overwhelm*.

orþlean. perf. orþloh. p. p. orþlegen, -ȝlegen. (ȝlean, *same*.) *to slay, strike*.

* "That *will* he, *nill* he, to the great house

He went " Gray.

† See Divers. of Purley, vol. i. p. 367 et seq. where it is maintained that orþ is a fragment of the Gothic **𐌱𐌿𐌺𐌿𐌸**, posteritas, and Anglo-Saxon **𐌱𐌿𐌺𐌿**, proles, and denotes *consequence, offspring*, &c. In composition, it generally retains this meaning.

‡ Hermes Scythic. page 104.

oft. *oft, often.*

on. *on, in, into, with, during.* In composition, *upwards, upon, over, forward*: sometimes privative and equivalent to *un*.

onþræban. perf. onþreb. *to dread, fear.*

ongean. (on, *forwards, ȝan, to go.*) *again, against, towards; to meet.* Lat. ob-viam.

onȝinnan. perf. onȝan. p. p. onȝunnen. (on and ȝan.) *to begin, commence, undertake.*

onȝunnon. perf. plur. of onȝinnan.

onȝendan. (ȝendan, *to send.*) *to send to, send forth.*

onfȝan. p. pres. onfȝende. (fȝan, *to fall.*) *to fall upon, impend, threaten, increase.*

opðian. *to breathe.*

op-ȝrupian. (op, usually privative, ȝrupian, *to trust.*) *to distrust, despair.*

oð. *until, unto, as far as, as long as.*

oðer. *other.*

opðe. *or.*

pællen. *purple.*

pallum. (Lat.) *a robe, pall.*

Papa. (Lat.) *the Pope.*

papanhað. 1. m. (hað, *office, state.*) *the popedom.*

papðom, 1. m. (ðom, *office, state.*) *the popedom.*

piŕtel. piŕtol. 1. m. (Lat. epistola.) *an epistle, letter.*

pleoȝan. rather plegian. perf. pleoȝebe. (pleȝa, *play.*) *to play.*

pneorȝhað. (pneort, *a priest, hað, office, state.*) *priesthood.*

pæb. 1. m. *counsel, advice; that which results from counsel; advantage, benefit.*

neab. *red.*

peap. 1. n. *a robe, garment, clothing.*

peʒolice. (peʒol, *a rule.*) *regularly, as a regular or monk.*

peliquiaʒ. (Lat. accus. of reliquiæ.) *reliques.*

peðe. *fierce, raging, fatal.*

pice. 1. n. *a region, kingdom, jurisdiction, reign.* As a terminal postfix, it denotes *office, dominion, power*; thus byrceoppice, *a bishopric, or the jurisdiction of a bishop.*

piht. *right, just.* pihte. *rightly, justly, fully.*

pihtlice. *rightly, justly.*

pixian. perf. pixobe. (quasi picrian, from pice, *a kingdom.*) *to reign, rule.*

Rom. *Rome.*

Romana-buph or býpiz. *The Roman city, Rome.*

Romanizc. *Roman, Romish.*

racepð. 1. m. (Lat. sacerdos.) *a priest.*

rae. 1. m. *the sea.*

rael. 1. m. *time, season, occasion, opportunity.*

raepnýʒ. 3. f. (raep, *sore.*) *soreness, grief, anguish.*

raephic. raplic. (raep.) *sad, grievous, lamentable.*

ramob. (ramnian, *to collect together*; provincially, "*to sam.*") *together, at the same time.* Germ. sammt.

ranbe. 1. m. *a sending, mission, embassy.*

rapl. 3. f. *the soul.*

recealan. *to owe, shall.* perf. rceolb. *should.*

rceaða. 2. m. *a thief, enemy, adversary.*

rceapian. pres. p. rceapizembe. *to show; to see, behold, observe, look at, inspect.*

rcinenbe. (pres. p. of rcinan, *to shine.*) *shining.*

rcip. 3. f. *a shire, province, county.*

rcipmen. *shiremen, inhabitants or people of a shire.*

ŕeipman. (ŕeip, *a ship*.) *a ship-man, merchant.*

ŕeopthce. (ŕeopt, *short*.) *shortly, briefly.*

ŕeýlbiz. (ŕeýlb, *debt, guilt, crime*, from ŕcealan, *to owe**) *guilty.*

ŕeýppenb. 1. m. (ŕeýppan, *to shape, create*.) *Creator.*

ŕe, ŕeo, þæt. *the, he, who, which, that.*

ŕeczan. perf. ŕæbe. *to say.*

ŕegen. ŕægen. f. (ŕeczan.) *a saying, tradition, report.*

ŕendan. perf. ŕenbe. *to send.*

ŕeoŕon. *seven.*

ŕeoŕonŕealb. *sevenfold.*

ŕeoŕoða. *seventh.*

ŕetl. ŕtol. 1. n. *a seat, throne.* *Settle* is still preserved in some provincial terms; as *lang-settle*.

ŕiccetunz. 3. f. *a sigh, groan.*

ŕinfull. ŕynfull. (ŕyn.) *sinful, wicked*: as a noun, *a sinner.*

ŕinzal. *frequent, continual, incessant.*

ŕinzallice. *continually, perpetually.*

ŕingan. perf. ŕanz. p. p. ŕungen, *to sing.*

ŕið. adv. *lately, afterwards.*

ŕiððan (ŕið to ðam.) *after that, after, afterwards, then, since.*

ŕix. *six.*

ŕlæge. ŕlege. 1. m. *slaying, slaughter, destruction, death.*

ŕlýht. 3. f. *slaughter, havoc.*

ŕona. *soon.* ŕona hŕaðe. *immediately, very soon.*

ŕoð. *true, sooth.*

ŕoðŕæŕtneŕ. -nýt. 3. f. (ŕoð, *true*, ŕæŕt, *fast*.) *truth, sincerity, faith, integrity.*

ŕoðlice. (ŕoð.) *truly, verily.*

* See Murray's *Europ. Lang.* vol. i. p. 219.

ꝛoðne. from ꝛoð.

ꝛꝛæcan. (ꝛꝛæc, *speech*.) *to speak*.

ꝛtanban. perf. ꝛtoð. *to stand*.

ꝛteppan. ꝛtæppan. *to step, advance*.

ꝛtiðlice. (ꝛtið, *hard, severe*.) *hardly, severely*; compar. ꝛtiðlicor.

ꝛtræc. 3. f. *a street*.

ꝛtrec. *brave, strong, mighty, powerful*.

ꝛum*. *some, some one, something, a certain one*. Both as a prefix and postfix, it usually retains its pronominal character and import, and generally implies *a portion* of any thing, or a slight degree of *diminution*, like its offspring, the modern *some*; as ꝛumðing ꝛreoptlice, *somewhat briefly*; ꝛinꝛum, *some joy, joyous*.

ꝛunðꝛiz. *sundry, different, various, frequent*.

ꝛuð. *south*.

ꝛꝛa. *so, thus, as*. ꝛꝛa ꝛꝛa, *so as*; ꝛꝛa hꝛa ꝛꝛa, *so who so, whosoever*; ꝛꝛa hꝛæt ꝛꝛa, *whatsoever*; ꝛꝛa ðeah, *so though*; yet, nevertheless.

ꝛꝛeapt. *swart, swarthy, black*.

ꝛꝛegan. (ꝛꝛeg, *a sound, noise*.) *to sound, signify, mean*.

ꝛꝛeltan. *to die*. The word, ðeað, is sometimes added, by pleonasm, for the sake of emphasis.

ꝛꝛetneꝛ. -nȳꝛ. 3. f. (ꝛꝛete, *sweet*.) *sweetness*.

ꝛꝛetne. (comp. of ꝛꝛete.) *sweeter*.

ꝛꝛilc. ꝛꝛȳlc. (ꝛꝛa lic.) *such*. ꝛꝛilcum. *to such*. ꝛꝛȳlce. *so, as, as if*; eac ꝛꝛȳlce. *so also*.

* ꝛum, which is manifestly from the Gothic **Snms**, appears to have no connection whatever, or, at least, a very remote affinity with the Greek *σωμα*, *a body*, from which Meric Casaubon and others, in their zeal to prove Greek the parent language, wish to derive it. See Casaubon de Ling. Anglo-Sax.

ʀpincan. *to labour, be fatigued with labour* *.
 ʀpīngel. 3. f. (ʀpīng, *same*.) *stripe, chastisement, affliction*.
 ʀpīðe. ʀpýðe. *very, much, greatly*.
 ʀpōpetan. perf. ʀpōpete. *to breathe, to sigh*.
 ʀpupþ. ʀpeopþ. 1. n. *a sword*.
 ʀputelice. (ʀputel, *manifest*.) *manifestly, openly, plainly*.
 ʀýlf. *self, same*. he ʀýlf. *he himself*. accus. hine ʀýlfne.
 ʀýllan. perf. ʀealbe. *to give, present, sell*.
 ʀýmle. ʀímle. *ever, always, constantly*.
 ʀýn. 3. f. *sin*.
 ʀýndon. ʀýnþ. ʀý. from ʀeʀan, *to be*.

tacen. tacn. 1. n. *a token, sign, miracle*.
 tæcan. perf. tæhte. *to teach, instruct, direct, show*.
 teap. 1. m. *a tear*.
 teon. rather teogan. perf. teah. *to tug, tow, draw, heave*.
 tīb. 3. f. *tide, time, hour*.
 tīhtan. perf. tīhte. *to exhort, persuade, allure, draw*.
 tīhting. *exhortation, persuasion*.
 tīma. 2. m. *time*.
 to. *too*.
 to†. *to, after, for, as, at, from, in, until*. In composition, it sometimes denotes *excess, approximation* or *advance*, but is more frequently a mere syllabic augment.
 tobnecan. *to break, destroy*.
 totepan. perf. totæp. *to tear, tear in pieces*.

* ——— ——— “what time the labour’d ox

In his loose traces from the furrow came,
And the *swink’t* hedger at his supper sat.”

Milton’s Comus.

† to is the Gothic substantive **TANI** or **TANHTS**
act, effect, result, and denotes *act, end*. Divers. of Purley.

to þam. *to that, to that degree, so: to þam rpyðe, so much, so terribly. to þý. to the end that.*

topepð, -peapð, -peapðe. (to, to, or forward, peopðan, to be; or peapð, ward, expressing situation, direction.) as a preposition, *toward*: as a participle or participial adjective, it denotes *futurity, about to be, about to come. futurus-a-um.*

tpaht. *an exposition, commentary. tpaht-boc. an exposition-book, treatise.*

trupa. 2. m. *faith, confidence.*

trýmnyr. 3. f. (trum, strong.) *stay, support; exhortation.*

tpa. *two.*

tyñ. *ten.*

un. as a prefix, is always privative.

under. *under, among.*

unberfenzan. perf. unberfenz. pres. p. unberfonbe. (fenzan, to take.) *to take, undertake, receive, provide.*

unbergýtan. perf. unbergeat. (gýtan, for gepitan, to know.) *to know, perceive, understand.*

unberðeoban. perf. unberðeobbe. p. p. unberðeobbe. (unber, and ðeoben, a king, ruler; or ðeob, a nation.) *to subdue, subject.*

unreaðig. (un, not, reaða, miscreant, wretch.) *innocent.*

untrumnýr. 3. f. (un, not, trum, strong. in-firmus.) *infirmit, indisposition.*

unðancpýpð. (un, not, ðanc, thanks, peopðe, worthy.) *ungrateful, displeasing.*

up. (upa, high*) as a prefix, denotes *motion upwards.*

upapæpan. (up, and apæpan, to rear.) *to uprear, raise or lift up.*

uplic. *supreme, heavenly.*

* Divers. of Purley.

upe. *our*.

ur. from ic. *I*.

uton. utun. (*Adverbium hortandi* ; age, agite, agedum.)

Let us. It governs the verb following in the infin. mood, as uton fleon, *let us flee* ; uton gemunan, *let us remember* ; uton apendan, *let us turn*.

pac. *weak, vile, mean, humble*.

pacol. (pacan, *to wake*.) *wakeful, watchful*. Pacolpe.

The same as Vigilantius in Latin, and Ἰρηγυπιος in Greek : *the Watchful*.

pacollice. *wakefully, anxiously*.

pæcca. 2. m. *a waking, watching*.

pæfelf. 1. n. (pæfan, *to cover*.) *a covering, robe, cloak, garment*.

pæg. pæg. 1. m. *a way*.

pæ la pa. (pa, *woe, la, oh !*) *woe, oh, woe ! alas, alas ! well-a-way* !*

pæf, pef, pæpon. pæpe. pepon. peape. from peran.

pæftm. 1. m. *fruit*.

pæftmbæpe. pæftmbepenb. (pæftm, *fruit, bæpan, to bear*.) *fruit-bearing, fruitful*.

pape. (plur.) *wares, merchandize, goods*.

pe. plural of ic.

pealhftob. 1. m. (pealh, *a foreigner, ftebe, a place, in place, instead* ; as, *in lieu*, from Fr. lieu, *a place*.) *one in the place of a foreigner, an interpreter*.

* *Well-a-day*, is pæ la dæg. "For, *well-a-day*, their date was fled." *Woe worth*, fæ feopðe ; væ sit.

"*Woe worth* the chase, *woe worth* the day,
That costs thy life, my gallant grey !"

Lady of the Lake.

- pel. pæl. *well; sufficiently, very*; in the latter sense it is still retained in such expressions as *well nigh*.
- peopc. 1. n. *work*.
- peopð, or pupðmýnt. 3. f. (peopðe, *worthy*, mýnt, *remembrance*.) *honour, reverence, dignity, glory*.
- peopðan. perf. þeapð; in the plural peopðon. pupðon. *to be, be made, become*.
- pep. 1. m. *a man, husband*. The termination ep, probably a contraction of pep, usually denotes the masculine gender, as þeopm-ep, *a food-man, or farmer* *.
- peþan. indef. eom. perf. þæþ. *to be*.
- þilla. þýlla. 2. m. *the will*.
- þillan. þýllan. perf. þolbe. *to will, wish*.
- þilman. perf. þilnobe. (þilla, *the will*.) *to will, desire*.
- þinþum. þýnþum. (þýn, *joy, delight*.) *winsome, pleasant, delightful*.
- þinter. 3. m. *winter*. The northern nations reckoned by *winters*.
- þiþ. *wise, prudent*.
- þita. 2. m. (þitan, *to know*.) *a wise man, a counsellor, prince, noble*. þitena-gemot, *the assembly of the wise, or Saxon Parliament*.
- þitan. indef. and perf. þat. *to know, perceive, understand*: hence *wot*.
- þite. 1. n. *punishment, torment, plague, calamity, evil*.
- þitega. 2. m. (þitan.) *a prophet, wise man*.
- þitoblice. (þitan, *to know, to wit*. Lat. scilicet, i. e. scire licet. Fr. savoir.) *for, truly, verily*.
- þiðerian. indef. þiðerize. pres. p. þiðerizenbe. (þiðer, *against, contrary*.) *to oppose, resist*.

* See Jamieson's *Herm. Scythic*. and Bosworth's *Anglo-Saxon Grammar*.

riðinnan*. *within.*

riðutan*. *without.*

plite. 1. m. *splendour, grace, beauty.*

plitig. (plite.) *splendid, graceful, beautiful.*

poðner-ðæg. 1. m. (Yoben, Woden, a Saxon deity, ðæg, a day.) *Wednesday.*

pop. 1. m. (pepan, to weep.) *weeping, lamentation, cry ;*
hence *whoop.*

popb. 1. n. *a word.*

populb. poplb. 3. f. *the world.*

populblic. *worldlike, worldly.*

præcrid. 1. m. (præc, *exile*, rid, *a journey.*) *journey,*
banishment, pilgrimage.

præcan. (præcu, *vengeance.*) *to wreak, punish, avenge.*

puce. 2. f. *a week.*

pulðer. -or. 1. m. *glory, honour.*

pulðorfullice. *gloriously, honourably.*

punðor. 1. n. *a wonder, miracle.*

punðrian. pres. p. punðrigenbe. *to wonder, admire.*

punian. *to dwell, remain, continue.*

punung. 3. f. *a habitation, dwelling.*

pupðe. pypðe. perf. subjunc. of peopðan.

pylm. 1. m. *warmth, heat, anger, ardour, zeal.*

ýfel. 1. n. *evil.*

ýfel. *evil, wicked.*

ýlc. *ilk, same.*

ýlðing. 3. f. (ýlbu, *age.*) *delay.*

ýlþa. from ealb.

ymb. ymbe. (embe†.) *about, after, concerning, accord-*
ing to. In composition, *about.*

* See Divers. of Purley.

† Corresponding to the Greek ἀμφι. See Jamieson.

ȳmberƿræc. 3. f. (ȳmbe, *about*, ƿræc, *speech*.) *discourse, conversation, observation, opinion.*

ȳrƿnumma. 2. m. (ȳrƿe, *inheritance*, niman, *to take*.) *an heir.*

ȳrpe. 1. m. *ire, anger.*

ȳte. comp. ȳteƿe. ȳtƿa. (ut, *out*.) *outward, external.*

ða. from ƿe. also, *this, that, these or those, they, who, whom.* ða ðe. *that who, that which.* ða ȳt. *then yet, yet, moreover.*

ða. (adv.) *then, when, as, whilst, until.*

ðær. *there.*

ðærto. *thereto, in addition to this.*

ðær. *for this, therefore, after.* ðær ðe. *because that, from the time, after; ex quo, postquàm.* ƿona hƿaðe ðær ðe. *as soon as possible.*

ðærlice. (ðær, *of this*, lic, *like*.) *in the same manner, this-like.*

ðæt. see ƿe.

ðæt. (conjunct.*) *that.*

ðan, same as ðam, from ƿe. æƿ þan or þam ƿe, *ere that that, before that.*

ðancian. perf. ðancobe. *to thank.*

ðanon. (on ðam.) *in that, from thence, thence, whence.*

ðe. (for ƿe.) *the, who, which, that.*

ðe. from ðu.

ðe. *that, or.* hƿæðeƿ — ƿe : *whether — or.* ðe ƿpa ðeah, *that though thus, nevertheless.*

ðeah. *though, although, if, yet, still.*

† þearf. 3. f. *need, necessity.*

* See Divers. of Purley, vol. i. pp. 84 and 274.

† þ had a hard sound, as in þing, and ð a softer sound, as in

þearfa. *poor, needy, destitute.*

þearfan. *to need, be in need, require, consider necessary.*

þeap. 1. m. *custom, rite, institution, law*; plur. *manners, morals.*

þenian. perf. þenobe. (þegen. *a thane, servant.*) *to serve, minister, wait upon, administer.*

þeob. 3. f. *a nation, province, people.*

þeon. perf. þeah. pres. p. þeonbe. *to grow up, increase, thrive, advance, succeed.*

þeop. 1. m. *a servant.*

þeopbom. 1. m. (þeop, and bom, *state, condition.*) *service.*

þeopian. perf. þeopobe. p. pres. þeopizenbe. (þeop.) *to serve.*

ðer, ðeor, ðir. *this.*

ði. ðý. used for all cases of the article and pronoun, but principally for ðam. þor þi, *for this, for this cause, wherefore.* idcirð. to þi, *to the end that.*

þibep. *thither.*

ðin, ðine, ðin. (ðu, *thou.*) *thy, thine.*

þing. 1. n. *a thing, work, goods.*

þolian. perf. þolobe. infin. þolizenne. *to suffer, bear, endure.*

ðon. for ðam. ðon ma. *the more so.*

ðonne. *then, when, than.*

þorþian. perf. ðorþte. same as þearfan.

þreo. *three.*

þrettigðe. (þry, *three*, whence þrettig, *thirty.*) *thirtieth.*

þrohtu. 3. f. *the throat.*

oðer; but the distinction was frequently disregarded by Anglo-Saxon writers. See Rask and Bosworth.

þropian. perf. þropobe. *to suffer.*

þropunȝ. 3. f. *suffering, passion.*

ðu. *thou.*

þuph*. *thorough, through, by, by means of, on account of.*

þuphþunian. perf. þuphþunobe. (*puman, to dwell, remain.*) *to continue, remain, persevere.*

þurȝtiȝ. (*þurȝt, thirst.*) *thirsty.*

ður. *thus.*

þrȝrnȝȝ. 3. f. (*þpeon, crooked, perverse.*) *perverseness, depravity.*

þȝȝȝu. (plur.) 1. n. *darkness.*

* Horne Tooke shows, almost incontrovertibly, that þuph is from the Gothic **ፈፈፈፈ**, or the Teutonic substantive, *Thuruh*, and means a *door, gate, passage*. *Divers. of Purley*, vol. i. ch. 9. p. 334. Junius appears inclined to a similar etymon. See *Etymol. Anglic.* under *Through*.

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